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THE Nonconformist.

THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

VOL. XXVIII.—NEW SERIES, No. 1143.]

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TO the ELECTORS of the BOROUGH of BRADFORD.

GENTLEMEN,

By the decease of your respected Member, Mr. Wickham, you have lost a Parliamentary representative whose zeal in the discharge of his duties, integrity of character, and courtesy of bearing, will no doubt keep his memory fresh and fragrant in his native town. Having sat with him in the House of Commons from 1852 to 1857, I deeply sympathise with you in the mournful regret awakened by his death.

To the seat in Parliament made vacant by that event I should certainly have put forward no pretensions, if I had not been emboldened to do so by the invitation of the Liberal party at Bradford in public meeting assembled. In now announcing myself as a Candidate for your populous and important Borough, I have the satisfaction of knowing that I have been guided, not by a too partial sense of my own fitness for the post, but by the free and united choice of a large political party whose voice, expressed in the manner customary amongst you, is entitled to deference.

I am no political novice. The best portion of my life, extending through a period of nearly thirty years, has been exclusively devoted to the study of problems involving the well-being of my countrymen, and to active efforts for their social, political, moral, and religious progress. The views I have long and zealously laboured to commend to their judgment are at length obtaining the recognition of the public; and I, who never flinched from abiding by them when nothing was to be earned by so doing but obloquy and contempt, may now claim the credit of sincerity in declaring my undiminished confidence in their justice and ultimate success.

We are verging towards the close of one political epoch—we are just about entering upon another. My political principles, while they did not forbid my taking my full share of interest and of activity in the past, ally me more closely with the future. I qualified myself for joining in the work of harvest by doing to the best of my ability the duties of seed-time.

Owing to a singular conjuncture of unforeseen and imperative forces, the nation has received an instalment of Reform from the hands of a Conservative Government. Our first business will be to complete the change thus initiated by adopting a larger, less retrogressive, and more equitable scheme for the redistribution of seats, by securing to voters the protection of the Ballot, and by rendering unnecessary the personal payment of rates as a condition of exercising the franchise.

With a Parliament more adequately representative of all classes of the community will necessarily come new objects of legislation. Foremost amongst these I rank the readjustment of the relations of law to religious institutions, a result in which Churchmen are showing themselves as interested as Dissenters. I shall strive for perfect religious equality. I would have no monopoly, no invidious preferences, no social or political disabilities in connection with any man's religious convictions or professions—whether in regard to the National Universities, the public grammar-schools, or schools of primary education; to the use of parochial churchyards; or to a full enjoyment of any rights or privileges which, in strict justice, pertain to all the subjects of the realm. I wish to put all ecclesiastical bodies upon a footing of self-support and self-government. On these principles Parliament will be shortly compelled to deal with the Protestant Church Establishment in Ireland. I believe that it will best secure that object by the secularisation of the revenues at present in the possession of that Church, all equitable and life interests having been first duly provided for, and that such a settlement of the question would satisfy the wishes of the Roman Catholic population of Ireland, as well as meet the demands of reason, justice, and religion.

A large class of social questions press for early consideration. The people appear resolved to apply national organisation and public resources to the work of popular education, and since that work will henceforth devolve more and more entirely upon themselves, I shall earnestly take part with them, convinced that any measures adopted for that purpose under their direction will be free from all tendencies to sectarianism.

I am anxious to obtain legal security for the funds subscribed for the legitimate self-defence and advancement of labour, and to subject to equal treatment by the law any breach of contract on the part of master or servant.

I consider, with the late Mr. Cobden, that the expenditure of the country is excessive and ill-adjusted, especially in the case of our naval and military establishments, to remedy which state of things nothing would contribute so effectually as the maintenance of a policy of non-intervention in the affairs of other nations.

I need hardly say that I shall support all measures adapted to promote the development of our commercial interests, and believe that the abolition of import duties would give an immense impetus to both our foreign and domestic trade.

Should I be honoured with your approbation, I can unhesitatingly pledge my best efforts to give effect to your wishes in Parliament, whether in relation to your local affairs, or to those higher interests which belong to the nation at large.

I have the honour to be, Gentlemen,

Your obedient servant,

EDWARD MIALL.

BRADFORD BOROUGH ELECTION.

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OPENING SERVICES.

This Church will be OPENED for Divine worship on THURSDAY, October 24th, 1867. The Rev. ALEXANDER RALEIGH, D.D., of Canorbury, will preach in the Morning, service to commence at Twelve o'clock; and the Rev. JOHN STOUTON, of Kensington, will preach in the Evening, service to commence at Seven o'clock.

After the Morning Service, a COLD COLLATION will be provided in the Old Chapel, at which WM. JOYNSON, Esq., of St. Mary Cray, is expected to preside. Tickets for the Collation, 3s. 6d. each, to be procured at the Vestry of the Chapel or from any of the Deacons.

On SUNDAY, October 27, the Rev. R. VAUGHAN, D.D., of London, will preach in the Morning; and the Rev. J. GUINNESS ROGERS, B.A., of Clapham, in the Evening.

On SUNDAY, November 3, the Rev. HENRY BAKER, Minister of the Church, will preach in the Morning; and the Rev. HENRY ALLON, of Islington, in the Evening.

On SUNDAY, November 10, the Rev. E. PAXTON HOOD, of Brighton, will preach both Morning and Evening.

On SUNDAY, November 17, the Rev. DAVID THOMAS, B.A., of Bristol, will preach both Morning and Evening.

The Services on the Sundays will commence in the Morning at Eleven o'clock, and in the Evening at half-past Six o'clock.

On the day of Opening, THURSDAY, October 24, and on SUNDAY, October 27, EBENEZER PROUT, Esq., will preside at the Organ, a new instrument built by Messrs. Hill and Son, London, from a scheme by W. T. Best, Esq., Organist of St. George's Hall, Liverpool; and on MONDAY EVENING, October 28, Mr. BEST will give a MUSICAL RECITAL on the Organ, to commence at Seven o'clock. Tickets for the latter and programmes, free, may be obtained from B. H. Moore, Esq., Granville Park, Blackheath; also from Mr. Bizzey, Frederick's-place, Lewisham; and in the Vestry after the Service on October 24.

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THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Ecclesiastical Affairs.

CHURCHMEN WOOING WORKING MEN AND DISSENTERS.

THE Church Congress at Wolverhampton, following, as it has done, immediately on the heels of the Episcopal Conference at Lambeth, naturally suggests a comparison between the two assemblies; and, as might have been expected, the comparison presents both resemblances and contrasts.

Both have attracted much attention; both have been, apparently, successful, in regard not merely to the numbers assembled, but to the objects for which they were convened; and both gatherings unmistakably indicate a consciousness that the Church of England is passing through a crisis which makes it necessary to substitute a new policy for old traditions—a reliance on popular sympathy rather than on legislative machinery. In other respects, there are several important points of difference. For at Wolverhampton bishops, clergy, and laity met on an equal platform; while at Lambeth the two last-named bodies were wholly excluded. The Synod passed, and is going to publish, resolutions, but suppressed all speeches; whereas the Congress refused to adopt resolutions, but gave the utmost publicity to papers and speeches. The more popular body, as was to be anticipated, did what the episcopal conclave expressly declined doing, viz., dealt with urgent practical questions; even though they involved the risk of warm, and possibly irritating, discussion.

The topics discussed by the Congress, and the discussions themselves, were, for the most part, highly suggestive, and would furnish matter for comment far beyond the limits of our space. The denunciations of "simony, jobbing, and nepotism," and other evils growing out of Church patronage—the position of the curate class—the "hindrances to Church progress"—the shortcomings of the Church of England in regard to missionary work—the references to Nonconformist activity and liberality, as models for the imitation of Episcopalians—the acknowledgments that the Church is suffering from "tightness," arising from its position as an Establishment, and that its future prosperity must be dependent on its intrinsic excellences, and not on adventitious aids—these are all matters on which we might address words of congratulation to both Churchmen and Dissenters; so hopeful is the spirit in which they have been dealt with by most of the paper-writers and speakers at the recent Congress.

There were, however, two other incidents which we naturally incline to single out for special notice—partly for their comparative freshness, and also because they furnish a pretty severe test of the competency and spirit of the Congress, in handling the most delicate and difficult of all the themes contained in its programme. We refer to the great meeting

of the working classes, held in connection with the Congress, and to the discussion on "The best means of bringing Nonconformists into union with the Church."

It was impossible to forget that the working class are about to become depositories of political power, and, naturally enough, Sir Joseph Napier "enlarged upon the value of the Church to the country, and called upon the working classes to assist in preserving it in connection with the State;" but it was unfortunate that the Conservative speaker, in referring to the fact that "they had been elevated in the political scale," should insist that "every head of a house ought to be able to take his place as a free member of a free State," since the very words suggest the inquiry, why not of a free Church also? Not that the Church's lack of freedom was ignored—that would have indicated that the promoters of the meeting underrated the intelligence of those whom they addressed. The Rev. Dr. Barry said plainly that:—

He knew there was a certain cumbrousness about the Church; she certainly wanted elasticity in her work; but he knew not how that was to be remedied until the Church of England was granted that which was denied to no other religious body, viz., the power to meet and legislate for herself in free assembly—(Hear, hear)—to hear delegates of the clergy and the representative of the laity who were working side by side. (Cheers.) It was said that the Church was too aristocratic: it certainly was not revolutionary.

The Bishop of Oxford—that most cleverly candid of prelates—was equally ingenuous in referring to the attitude of the Established clergy in regard to the masses of the people. "I think," said his lordship:—

There have been faults on both sides. I think the clergy have been stiff and unsympathising very often in time past. They have fled from the faces of their fellow citizens into coteries, and into the genial society of those who would throw back in sighs the utterances which they made. They have fled from the conflict which Christ ordained for them with the thoughts, and with the difficulties, and with the sins of men. I confess it for myself and for my brethren, and I believe that all feel it. I believe a new spirit has come amongst us, a desire to spend ourselves for Christ, and to labour amongst men.

The Bishop had an advantage over Dr. Barry, in that he could point to a remedy, as well as state a grievance. He admits the shortcomings of the clergy, and says they will amend; while the Doctor, instead of urging working men to help the Church to get the freedom that she needs, seems to wish them to accept the comprehensiveness of the Church, and the hard work of its clergy, as sufficiently compensatory for the bondage of both.

On the whole, it must be admitted that the speakers on this occasion showed more concern for Christianity than "Churchianity," and hence there was almost an entire absence of the sorry stuff which has commonly been thought sufficient to commend the Church of England, as the "Poor Man's Church *par excellence*," to the confidence of the working classes; and, instead, appeals to the conscience and to the heart, in regard to interests common to us all, which would have come as fitly from Nonconforming as from Episcopalian lips. Nevertheless, the Establishment will not, by even such judicious means as these, escape the difficulty which the admission of the working classes to a share of political power will bring upon it. With many of that class they will be utterly inefficacious, as having nothing in them calculated to meet their feelings, their weaknesses, and their prejudices. Others—and especially the more thoughtful portion—will certainly not be charmed into an admiration of the Church, as a Church, and into forgetfulness of its position as an Establishment. Indeed, just in proportion as their religious sympathies are awakened, and their religious zeal kindled, will they come up to that "hard and fast line" which the Establishment presents to all its votaries in turn.

It will strike Nonconformists, at least, if not other people, that it was somewhat *mal apropos* to include in the Congress programme such a

topic as "The best means of bringing Nonconformists into union with the Church." If there are not already too many Nonconformists in the Church for its peace and security, there is a time for all things, and to press Dissenters to become Churchmen just when the doctrine, the ritual, the discipline, and the administration of the Church of England are approaching, if they have not reached, a state of chaos, is like planning a dinner-party when your house is in flames, or a yachting excursion when your vessel has been found to be unseaworthy. Nevertheless, we rejoice at the courage—or at the infatuation, whichever it may be—that not only brought the subject before the Congress, but placed it almost in the forefront of the proceedings. We rejoice, because of the admirable temper in which the question was discussed by every writer and speaker; for, we are assured by Nonconformists who were present, that nothing could be more frank, conciliatory, and genial. We rejoice still more, because while much was left unsaid that needed to be said, the ingenuousness and earnestness of those who took part in the discussion led them to make acknowledgments, to suggest changes, and to admit principles which justify Mr. Beresford Hope's description of the Congress as the "boldest and most Catholic" of the series.

Lord Lyttelton started with the declaration that if the Church "was ever to hope to include within her fold the great body of the people, she must obtain, or regain, liberty of internal action, freedom of self-regulation, and self-adaptation to the wants of the times"; and the Rev. G. Venables almost passionately asked, "Why is the Church of this realm to stand gagged and fettered, the only voiceless, helpless corporation in existence?" adding, "It must not be. It cannot so continue." These general admissions of the inability to effect changes in the Church, were accompanied by the strongest assertions of the absolute necessity for change. The modification of the Athanasian creed, of the burial and baptismal services, and of the Thirty-nine Articles; a new translation of the Bible; the employment of lay agency and the establishment of class meetings; freedom for *extempore* worship; an effective system of discipline, and the restoration of the diaconate—these, and other proposals, were made with a degree of confidence which not only startled Archdeacon Denison, but will startle a good many Churchmen of a less pronounced type, and not a few Nonconformists also.

Nevertheless, we miss in these proceedings what we have looked for with most solicitude—indications of a general conviction that no reformation in the Church of England will either win over Dissenters, or make it a great spiritual power in the nation, which does not touch its position as a Church established, maintained, and controlled by the State.

Our disappointment in this respect is increased by the fact, that the Congress had the advantage of hearing one who had been brought up in the ranks of Nonconformity, and therefore was better able than most of his associates to look at the matter from the Nonconformist stand-point. Mr. Langley did, indeed, ascribe the existence of Dissent to "a traditional feeling that there is more room for active spiritual movement" outside than inside the Church, and also to a conviction that "the whole standing-ground" of Churchmen, in assuming their Church to be a national Church, was "radically wrong," and that "Dissent is a solemn duty which every Christian owes alike to his country, his conscience, and his God." But, in dealing with "the alleged sinfulness of the union between Church and State," while he came up, face to face, to what is really the grandest obstacle in the way of Churchmen of the Church Congress type, he did nothing more than express the belief that it is no obstacle at all! He believes that, if the Church shows itself alive to its responsibilities, "the objections to a State-Church will be most

effectually silenced," and that in the light of such a Church the conclusions of anti-state-churchmen will be seen to be "false alike to Scripture and to reason, to human nature and to history." Mr. Langley, however, forgets two facts which altogether tell against, if they do not destroy, his optimistic theory. The first is, that it is since the Church of England has been awakened to a sense of its responsibilities, and has been trying to act up to them, that the conviction has widely spread that the Nonconformist objections to Church and State connection are well founded. The other is, that, while the Church to which he has transferred his attachment remains an Establishment, it never can become an institution capable of exercising the influence he describes. In this respect the convert shows himself to be less enlightened, and less far-seeing, than the Church's old adherents.

Were it practicable, we would call special attention to the discussion on "Hindrances to Church Progress," with which the Congress fitly closed—to the courageous utterances of Lord Harrowby and Sandon, and to the outspoken anti-state-churchism of Mr. Hope. It is, however, scarcely necessary, since the proceedings will be read, as they should be, with eager interest by every friend of Christian willinghood. As they read, they will wonder what is to be said, and what is to happen next; and, supposing that their view coincides with our own, they will be of opinion that, while the "Liberation Society" has had many effective gatherings, it has never convened an assembly which has done more to further its purpose than has been done by the Church Congress of 1867.

ECCLIASTICAL NOTES.

Ly, candid, common-sense, and above all, religious reader, you have had enough of Synods and Congresses for one week, enough of dingy London and smoky Wolverhampton—we invite your attention to the very rural parish of Sittingbourne, in Kent. You need not visit it now, but, although we have never been there, we have no doubt it is a pretty place both in summer and in autumn. Last June, however, it was made the scene of what we are inclined to think was a more apostolical gathering than any so-called Synod or Congress that has ever been held. There was, according to what many people esteem to be apostolical order, a simple but reverent service held to welcome a newly-chosen Christian minister to the town. Whether he was Baptist or Congregational we cannot say, for he is described as of the "Free Church" only, and both Baptists and Congregationalists were there to welcome him. Such an occasion was surely an appropriate one for somebody saying something on the "Church and the World," not in the style of Ritualistic but of primitive Christians. Mr. Dobney, of Maidstone, therefore undertook to do this, and has since printed what he then said, with some after suggestions. Now, we have directed attention to Sittingbourne, simply in order to direct attention to Mr. Dobney's admirable and most suggestive address, in which there is more catholicity than is to be found in any so-called "Catholic" church, and more independence than is to be found amongst most Independents. To ourselves the address is chiefly remarkable, not for its definition of the Church and the World, but for the suggestions which it contains towards the solution of some problems that are perplexing a few earnest men, who cannot see the way to their solution quite so easily and naturally as Mr. Dobney does. There is this, for instance, about apostolical constitutions:—

Thus to you and me it is no conclusive objection against Wesleyanism that the "connexional" system is not to be found in the New Testament; or against Presbyterianism, that there is no New Testament instance of "Synods" and "Assemblies." If Christian people find the one or the other helpful to them, promotive of spiritual life, and best adapted to further the kingdom of heaven, then (provided no principle of the kingdom of heaven be violated) I know no reason why they may not freely follow their own judgment and inclination in the matter. Of course if either can be shown to be contrary to any of the principles we are bound to honour, then let it be so far convicted and blamed—blamed, however, not for being merely un-scriptural but anti-scriptural. To you I need not point out the vast difference between these two things. Many things very admirable may be altogether un-scriptural, but not anti-scriptural. Thus, for instance, we should no doubt stagger and perhaps affront and irritate some of our most valued Nonconformist friends by an illustration derived from their own most cherished practice. But challenge any of our unthoughtful—but none the less for that confident—Noncons. to show a Scriptural warrant for choosing their own ministers, and you will nonplus them possibly up to the anger point, for I doubt if they can do it. The Apostles at first "ordained elders in every city"; and Paul thus prescribed to Timothy, "The things that thou hast heard of me. . . the same commit thou to faithful men who shall be able to teach others also"; and to Titus, "For this

cause I left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." I am not aware of any Church in the New Testament choosing its own bishop, overseer, elder, or angel, whatever be the designation preferred. And I say this frankly, Nonconformist as I am. Why? Simply because it is true, and we sorely want the truth, and now more than ever. It may be the most common-sense thing in the world for a company of Christian men and women to choose their own pastor. In many cases it would be inevitable. And it may fairly be an open question whether it is not desirable, wisest, best, in all cases. But then do it because it is desirable, or inevitable, or whatever the real reason may be; only do not attempt by special pleading to make out a case. Be content to maintain that it is not anti-scriptural, that it is within the bounds of free Christian action to do so, that "it seemeth good to you and the Holy Spirit," but do not pretend to have chapter and verse for it.

Mr. Dobney discusses one question which ought to be discussed by almost every Christian church, not to say Christian pastor. It is the question of cultured persons systematically absents themselves from Divine worship. He thus describes the position:—

We have noticed the tendency on the part of many men, of some culture perhaps, and some power of independent thought and independent action, to hold aloof from all Church association whatever. Nor can we much wonder at it. You and I have often confessed that our studies, our observation, and our experience, alike prevent us from wondering; and also keep us back from much blaming, even if we dare blame at all. For many Churches do certainly possess so marvellous a power of repulsion, and so infinitesimal a power of attraction, that no bystander can wonder at the consequences. Besides which it would be idle to ignore the fact that in the marvellously altered circumstances of our times thoughtful and earnest men and women can, and do for the most part, get for themselves pretty much of what they want for their own help and spiritual culture. Books, and private association according to affinity, with public worship where they find it profitable, do almost all that many men seem to need. The heart chooses its own confidante. With persons whom we may merely find ourselves in association with owing to local circumstances, or moderate agreement on some religious points, our intercourse can never be of any very great consequence to us, and what is the good of make-believe? In such days as these a man can get almost whatever spiritual help he feels to need from chosen writers that speak to his heart, or from men who have his confidence, and to whom he can pour out his soul. Times have been, indeed, when for a Christian to know a few brother Christians was unspeakably precious; but in God's good providence we are come to such a stage in development that we cannot pretend to be surprised if we hear one and another say, "Why should I connect myself more closely with any particular 'Church' whatever? What should I gain by it? What can they do for me? Closer identity would not compensate me for the drawbacks that seem inevitable." And the number of those who thus stand aloof is not only considerable, but on the increase, and I think likely to be; while truth compels the admission that outsiders are often men who would be a help and an ornament to any church, whose influence might tend to abate the disagreeables that repel them. No doubt in many cases the temptations thus to preserve an independent position are very great. There has often been in the particular church organisation of the immediate locality quite enough partially to justify it. But had their influence been thrown into the scale, who can tell how much good they might have effected at a cost which a believer in the Cross would be ashamed to lay much stress on?

And as far as cultured persons are concerned, he thus deals with it:—

And do not those who (if they think only of themselves) can stand alone—or, rather, perhaps, think they can—do not our broadest and strongest and most cultivated owe something to their less highly favoured fellows? And would they not in thus Christianly caring for others themselves often derive the very kind of good they need, but do not know that they need? At the same time it would be well if numbers of our churches would bear to be told what it is in them that often repels the very persons that would be most helpful. If they are by no means attractive, but sometimes it may be the very reverse, where is the wonder they do not attract? But there is the morbid sensitiveness of disease about some of them, and you must not touch the sore places.—no, not even if your hand were as tender and healing as the Master's. And yet would it not be well for them honestly to ask themselves:—Why should any man unite himself with them if they be such as that he would find his own free Christian life dwarfed and hindered rather than helped by joining them? Now this is precisely what many to-day do urge, and you and I do not much wonder at it. And yet I would have those who stand aloof think of other things besides their own interest or comfort. It was a pathetic complaint, "All men seek their own, not the things which are Jesus Christ's." And it is a sound word, "Look not every man on his own things (interests), but every man also on the things (interests) of others."

What is said about Baptism and Pædobaptism we should like to quote at equal length, because it is an almost unique experience to find a man saying something on both subjects with which it is quite possible, and indeed gladdening, to agree. But those who wish to know of such thoughts must go to Mr. Dobney himself, and doing so, they will be at the feet of one of the wisest teachers of the Christian Church as it now exists.

At the Sunday-school Conference at Birmingham, on Wednesday last, some important suggestions were made respecting the more successful working of this great adjunct to Christian teaching. Mr. Wright's address was characterised by a Christian and manly tone. We quite agree with him that so long

as three hundred thousand Sunday-school teachers are willing to give up a part of their day of rest for the purpose of promulgating religious truth, there need be no fear either of Popery or of its *alias*. Only, of course, a great deal will depend upon the ability of the teachers themselves, as respects which, perhaps, there is considerable room for improvement. It is, however, questionable whether the introduction of extraneous topics after this Conference was, on the whole, expedient. If the members really had little to say on Sunday-schools and Sunday-school teaching, they need not have met. Of course the gathering together of men, and especially of young men, from various districts, affords a good opportunity for various schemes to be brought forward, but on the whole it would have been just as well, we think, if the Conference had devoted a little more time to the thorough discussion of Sunday-school teaching, than that its members should have been drawn off to the questions of public-houses and national education, questions too important in themselves to be made subsidiary, and not having a very logical connection with the Conference itself.

The Pan-Anglican Synod is now a thing of the past. We tried, last week, to write about it as favourably as we could; but we have since found that with, we think, one exception, the *Nonconformist* was the only journal which had a word to say in its favour. The treatment which it has received from some Churchmen is very cruel. It used to be said that Dissenters were deficient in the organ of veneration, but our respect for the Synod is reverential compared with that of a good many people who profess to believe in bishops' aprons and eke in bishops' croziers also. For instance, our usually mild contemporary, the *Clerical Journal*, after saying that it heartily wishes it could "avoid the conclusion that disloyalty to the Established Church of this country was a chief element in the suggestion of calling the bishops together," goes on to say:—

The English Episcopate, represented by the Primate, regarded, at first, such a gathering of bishops as a probable benefit. Left a good deal to themselves, and seldom interfered with by the State, the bishops naturally forgot for a moment the restraints under which the law of the land and the Church placed them in the matter. The oblivion was only momentary, and the Archbishop quickly discerned the limits and restrictions within which alone such a body of bishops could be allowed to meet. They have now dispersed, and no mischief has been done; that is to say, the law has been observed, and nothing defining the faith or restricting the opinions of Churchmen has been attempted by them. But this is the great grievance of the anti-Erastian party, and as soon as it is discovered that the bishops of the United Church have respected the law, loud will be the complaints against them, and bitter the charges. Let us be allowed to give this party one word of advice, which, if they would take it, would at once remove all their difficulties, and restore peace to the Church. Let those, whether bishops or clergy, who feel the restraints of the State burdensome, first ascertain in what they consist, and then break away from them tomorrow. The thing is as easy as possible. The State fetters are only of gold, and the links of the chain can be easily disjoined. It is Church property which alone makes Church relations burdensome and difficult to be borne by these excited and impatient spirits. Tithes, and many other endowments, from the very beginning were founded in the State relations which now exist; and if we take the property, we must submit to the law. That law we maintain to be mild and gentle in its treatment of us, and we do not wish to break the easy, and, we believe, the beneficial yoke. But others think and feel differently, and we invite them to take "the crust of bread and liberty" with which martyrs and confessors in former ages have been satisfied. They may then choose their own bishops, have synods to their hearts' content, and rule with a rod of iron over those whom they esteem heterodox and contumacious, without waiting for the slow and stately progress of events inevitable in a venerable and antique institution. They may then wear vestments, worship the Host, hear confessions, invoke saints and angels to their utmost desire, only be it remembered, restrained by one thing—the consent of their congregations. This proviso is their own; but will they find it, when they have it, less of a burden than the Erastianism of which they now so bitterly complain?

It is very well for the *Clerical Journal* to say this, but when we find one of its correspondents saying this,—

Sir,—It is as clear as anything of a moral kind can be that unless wise and efficient steps are taken at once, the Church of our country must fall from its present eminence, and become one of the numerous sects into which the "religious world" is divided. No community, whether social, political, or religious, ever remained prosperous, or ever escaped ruin, which was *lawless*; and that is the only word which properly describes the present condition of the Church of the Reformation.

—When, we say, we find such words as these printed in the sober pages of our sober contemporary, what are we to say? Why, of course, that we agree with it all. The State fetters are only of gold, and there is a dreadful process of disintegration going on in the Church, which is bound only by fetters of gold. "Disintegration," that is the title of the correspondent's letter. Disintegration!—why it has been going on ever since the Church was esta-

blished; the only difference is that it is going on rather faster now than ever before.

It is a feature of the times that the Wesleyan organs are screwing their courage up to write with freedom and plainness of Church matters. Last Wednesday, for instance, the *Watchman* protested in painfully-aggravated terms against the Episcopalians being considered to represent the Church Catholic. The Pan-Anglican Synod ignored the Wesleyan as it did all other communities, and the *Watchman* therefore writes:—

The Bishop of Ontario boasts that to Canadian Anglicanism and to the Society for the Propagation of the Gospel is due the honour of having brought about this synod, whereby the Church of England wipes out the reproach of her being "as local as the Court of Common Pleas," and becomes "a Catholic instead of an insular Church." As a simple fact, the Church of England had ceased to be insular long ago, and, in such dioceses as those of Central Africa, Honolulu, and Jerusalem—the last a sore vexation to our High-Church Unionists—had already passed the bounds, not only of England and Ireland, but of the British Empire. But immense as such extent is, we are made to notice its interspaces, passed over like so much vacant territory, as the rainless regions of the Sahara and the Gobi are in our maps. The Bishop of Louisiana asserts that, while the Atlantic Telegraph only seems to make the United States and this country one nationality, they are certainly and actually one Church. We might remind the Bishop of Ontario that, in the Canadas, there are more than twice as many Methodist ministers as there are Anglican priests; we might tell the Bishop of Louisiana that, in the United States, his Church has scarce a sixth of the number of communicants and attendants which belong to the Methodist Episcopal Church of America. But the reminder could be to no effect so long as those prelates consider Apostolical Anglicanism to be everything, and, beyond that pale, Apostolical Protestantism to be nothing, or at best to be a something which must be left outside, unrecognised and uncounted, unless as an opponent.

Nor does the pastoral please it better, although it is written in a style more watery than anything that ever proceeded from the biggest Tract Society in the world. This is the judgment of the *Watchman* upon it:—

It asserts one or two vital truths, which we trust every Protestant and Anglican Church will hold; but the aim appears to be to enlarge and build up a denomination, and to invest it by selection and exclusion with the attributes of a "Catholicity" which in truth is not even national nor Scriptural, but purely nominal. Confessedly, however, there is much in a name, especially for weak or prejudiced understandings.

What would the Conference of 1755 have said to all this? What, above all, would John Wesley have said to it? But we forget that the "Wesleyans" now prefer, and rightly prefer, to be called Methodists only, for, to their infinite credit, they are no longer Wesleyans.

The *Methodist Recorder* also speaks out, and, we are glad to find, takes somewhat the same view of the synod as was taken in our own columns:—

The Established Church of England is brought by means of the Lambeth Synod into closer intercourse than heretofore with the non-established Anglican Churches in America and in the British colonies. This, too, is a step in the right direction, however offensive it may be to that numerous party in the Church at home who are anxious above all things else to maintain intact its connection with the State. In this respect the High-Church party are wiser in their generation than the Evangelicals. They begin to perceive that the abolition of the State connection is by no means an impossibility, and they are prudently desirous gradually to prepare for such an event. It is this aspect and tendency of the Lambeth Synod, not less than the doctrinal matters supposed to be involved, which has occasioned much of the strenuous opposition which this assembly has met with in the Church of England.

You can see, however, even from this brief quotation, how the Methodist body has grown, and is growing. The Evangelical party in the Established Church owes its existence to the early Methodists; and now the later Methodists can talk of the unwisdom, not as in the old style, of those devoted and godly people, the leaders of the great Evangelical party in that noble institution, the Established Church of England, which God preserve! "but of 'Evangelicals'!" When "the Evangelicals" get a kick from the Methodists, they must have arrived at a depth of misfortune and of sorrow.

THE CHURCH CONGRESS.

REUNION OF NONCONFORMISTS WITH THE CHURCH.

At the evening meeting of the Church Congress on Tuesday, Oct. 1st (the Bishop of Lichfield presiding), Lord Lyttelton read a paper, "On the best means of bringing Nonconformists into union with the Church." He said the subject as first set down was "the best means of bringing about unity of doctrine and worship in this country." He was no party to the alteration, nor did he object to it though if anything he should have preferred the old form of the subject. He should like to look at the subject as a whole, and not consider what others had to do without acknowledging they had much to do themselves. He would not confound unity with uniformity; he was willing to give the term religious unity the largest sense compatible with having a definite Christian *creedendum*. He did not care how few or simple the elements of such a doctrine might

be, but he could not treat the subject as that Christianity was nothing more than a nebula of sentiment and religion. What occurred to him as a primary object to be obtained, if they would see a greater approach to agreement, was that people should see it was a matter of importance they should so agree. Many of the middle classes were without any fixed religious truth, and it was a matter with which they were not in the least concerned. The country would see additional evidence shortly in the report of the commission for inquiry into the state of education of the middle classes. That evidence would show that, in the matter in which the adult population might be considered to be most sensitive, the religious consideration and training of their children, parents showed the utmost indifference to what their children were to be taught. The name of secular school was not liked, and they desired to send their children to schools where religious instruction was given, but into the substance of what they learnt they did not inquire. He himself met with an instance of this lately. A respectable tradesman called on the head of a large middle-class school, which was known to be of a decided High-Church character, with a view to placing his son there. He inquired minutely into all that went on there, except the religious teaching. At the threshold, on leaving, he seemed to be reminded of something, and said, "I believe this is a Church of England school?" "Yes," he was answered. "Oh," he said, "Low Church?" as if requesting that the boy should be supplied with beer rather than porter, or something of that sort. (Laughter.) Observe the sequel. He did not stop for a reply, and went away. For four years the boy remained at the school, and never once for the whole of that time did the father ask a question as to the religious discipline through which his son passed. This indifference had much increased of late. It was some years since Mr. Girdlestone, of Kingswinford, expressed himself to the effect that Dissent, or religious dissension, was sin—not necessarily the sin of Dissenters or any given party, but it implied that there had been sin somewhere. They did not hear much of such views now, but of the anti-dogmatic crusade much was daily heard from the *illuminati* of the largest latitudinarianism. Those who felt these things should endeavour to press them more than they did on the public mind, and urge that the prayer in their Liturgy about divisions did mean something. Of all the strange Utopias ever propounded, the most foolish, as it was commonly understood, was summed up in the phrase, "Let us agree to differ." He fully admitted it, in the sense that no religious difference of opinion should lead them to launch out anathemas and denunciations, or make pharisaical boasts of personal superiority. He was not urging anything so hopeless as the absolute agreement of all the laity of the country in every point of religious belief. What he was especially urging was, that the essential evil was when differences of opinion were made the ground of schism and separation. It was separation—congregations worshipping apart and independently—that marked the divergence from the Apostolic model that he referred to. If the sense of the evil of this Dissent was more acute, the religious mind of the country might set itself to consider how it might be met and remedied. If the Church was ever to hope to include within its folds the great body of the people, it must obtain, or regain, liberty of internal action, freedom of self-regulation, and the power of self-adaptation to the needs of her time. (Applause.) This, he said, was solely a Church question, for as far as he was aware other religious bodies had freedom without stint, no man forbidding them; but the Church of England had it not. It might be said that she had it not because she was an Established Church. That was a large question, into which he would not pretend to enter, but he would say just this, with respect to the liberty of action, that he did not go to the length of meaning that the Established Church should do anything in pursuance of that liberty which was not binding in law, and which was without the concurrence of the State. All the Church, as he conceived, could demand of her assemblies was a full and unfettered leave to deal, in the first instance, with any or every part of its own system. It could not but be, that in the consideration of such a matter, practical questions would spring up continually. So at that point they would have to inquire what was the separate action of the Church? What were these assemblies? What voice do they or should they utter? He believed that the great majority of those present looked upon the Church as an organic entity. If he were asked to define the scope or limits of the freedom of action of which he had spoken, he should not hesitate to reply that neither by external coercion or general internal regulation did he wish to see any such limits assigned. He had always thought one of the alight indications of weakness in that vigorous, healthy movement, was that some seemed to think it necessary to lay down the principle of adherence in every respect to the letter of the Church's formularies. They had seen that in New Zealand they were free to deal without impediment in regard to existing formularies or the translation of the Bible. He would claim for any national Church entire liberty to consider any question of Christian doctrine or discipline—he would exclude, of course, the Holy Scriptures; but at the same time he did not desire to see any substantial change in the doctrines of the Church of England, nor did he mean to deny any fundamental Christian truth to which they ought to adhere. He considered that the limits of such doctrines ought not to be so laid down as to be beyond the touch of revision. The churches should be left free to judge for

themselves at all times as to what should be. He particularly dissented from the view of those falsely modest, over-timid, and somewhat faithless persons, as he considered them, who represented the English Church of the present day as less able than the Church of the Reformation, or the Caroline period, to deal with such questions. He could not but think that, in the present position, to call upon the Church of England to open her doors to Dissenters was very much like calling upon a man to open the doors of his room when he was bound and chained to a pillar in that room. He supposed, then, that at such a time one might make such suggestions as these:—That the phraseology of some parts of the Athanasian Creed should be amended and made more clear; that the damnable clauses should be omitted as not specially suitable to this creed, and to no other document, as liable to be understood in the sense generally disclaimed, and inasmuch as in a reasonable sense their substance was necessarily implied; that if it be true that the term "new birth," as used in the Scriptures, always implied the conscious execution of a responsible will, its Latin equivalent "regeneration," might be advantageously replaced, and that without the least derogation from the spiritual cause of the ordinance in all such cases some other precise term in the baptism of infants who are not yet possessed of that responsible will; that in some sense the engagements undertaken by sponsors might be differently expressed from what they were, so as to convey more accurately what the Church really expected from them; that it is desirable that the Church should contain some definition of the term "inspiration"; that the meaning of the term sacrament should be in the same way extended in accordance with natural meaning and prescriptive usage; that the language of the Thirty-nine Articles should be revised, and made less technical and scholastic; that in the 11th Article the word "only" should be omitted and replaced by "some" after the words "justified by faith," as in direct and verbal contradiction to the 1st James; and that a new translation of the Holy Scriptures was called for by an increased knowledge of the original languages—especially the Hebrew—in the interest of truth and for the defence of the faith itself. (Applause.)

The Rev. GEORGE VENABLES then read his paper on the same subject. He maintained that the object desired could be brought about without any sacrifice of doctrine on the part of the Church, and that the work could be done by the Church itself. They must be Catholic in their doings if they called themselves the Catholic Church. Never ought a church to close—(loud applause)—never ought a day to pass, without some duly authorised service in it, and those services should be varied. He also advocated four services, also varied, on the Sunday, the fourth to contain a little extempore prayer. They seemed determined not to alter their Prayer-book, but let the few explanatory remarks in the Prayer-book be enlarged. Such a kindly explanation would bring back many Dissenters without injuring the conscience of any Churchman. The hymnology of the Nonconformists was very beautiful, and he thought that one of the hymns that they sang that morning was written by a Nonconformist. Let the Nonconformists come forward in a generous and kindly spirit, and let them be received in such a spirit. Relative to the Wesleyans, he did not see why, if they should be received, there should not be permission for them to hold many of their extempore prayer-meetings, class-meetings, and the like. He looked for a gradual and individual return rather than in any great addition. Many Nonconformists now only desired some more liberty in the Church, in order to return to the Catholic and Apostolic Church. The Church must remove stumbling-blocks, and be more thoroughly in practice what they all believed holy and catholic in her principle. All that was wanted could be done, and might be done, when Convocation had made itself powerful as it ought to be, and supplemented by diocesan synods. (Applause.) Without Convocation he saw no hope of the unity that was desired. (Hear, hear.) Of some Nonconformists there was no hope, because of the errors of their doctrine; but these were only a small minority. There must be something wrong about the Church to have permitted Nonconformity, to enable it to have got to such a head as now. In the attempts to compile a liturgical service, anthems, surplices, and the like adopted among many of the Nonconformists, there were indications of a preparation for such a union as he contended could well be brought about by the exercise of love, and greater variety and liberality in practice in the Church of England and Ireland. (Applause.)

The President announced with regret that Archdeacon Mackenzie was prevented by domestic affliction from being present to read his paper, but his place would be taken by

The Rev. Canon VENABLES, Precentor of Lincoln Cathedral, who read a paper, which had been carefully prepared. After defining what he regarded as the interpretation of the terms Churchmanship and Nonconformity, he proceeded to describe what he regarded as "necessary to the clearing away of misconceptions," and then "the faithful discharge of the covenanted duty of the Church's ministry." (The meeting welcomed with applause the striking of the bell which indicated that the speaker had only five minutes left to him, and still more unmistakably the last strike, and the rev. gentleman had to retire before he had quite completed his paper.)

Mr. J. N. LANGLEY, formerly a Dissenter, said that he believed one of the reasons for Nonconformity was the notion that the Church allowed her laity to do nothing but to hear, obey, and pay, while the parson did everything. He insisted on the value of lay agency. He spoke strongly of the evils of closed

churches and dull services; and said he would like to see the damnable clauses in the Athanasian Creed removed. On the subject of lay agency he said:—

One of the very first charges brought against us, and most keenly felt by many earnest Nonconformists, in justifying separation from us, is, that the Church leaves no room for lay influence and activity; that, practically a layman's sole duty is to hear, to obey, and to—pay; that the parson does everything, rules everything, and is everything. Must we not plead guilty to the charge? I, for one, with shame admit its force and truth. Every Wesleyan chapel and school reminds me of a sad and painful page in our Church's history. I think all are agreed that such a schism as that of John Wesley's would not be allowed to take place now; and it is painful to think how much better and stronger the Church would have been at this day, and—may I not say how much better the Wesleyans themselves would have been?—had that schism never been suffered to take place. I only thank God that the members of the English Church have learnt better now, and have resolved to wipe off this heavy reproach. This question of lay agency has a most important bearing upon my present subject, and it is a question that is not to be solved by the united action of the Church in recognising a lay order of sub-deacons or readers—though, as a first step, that is of immense value—but by the individual action of each clergyman, by his seeking out and heartily welcoming any and every form of lay help. I believe that by this means alone hundreds of earnest men and women would be insensibly won over to our Church, not by any proselytism, but by the stronger attraction of spiritual affinity, and would become our most valuable adherents. Clergymen are too apt to wrap themselves up in a strong exclusive class spirit, which leads them to ignore, as fellow-helpers, all beyond their one favoured class, with the occasional exception of the schoolmaster and the parish clerk, and that by virtue of their official relation to themselves. Is this distrust of lay agency the result of the Church's teaching? I think not, when I remember that no Church recognises more fully than our own the layman's part in every act of public worship; that even in the Eucharistic service she retains for the sole use of the people the very expressions which have been handed down from St. Cyril (A.D. 325), that she commits to them her highest utterance of praise in the "Sanctus" and the "Gloria in Excelsis"; that she thus teaches most emphatically "the priesthood of the people."

Another point was the glaring abuse of patronage:—

I am not prepared to advocate that the power of the appointment and dismissal of a minister should be left to the congregation, but I do think that in certain cases the congregation should have the means of obtaining relief from the incompetence or negligence of the clergyman, and if we as Churchmen show ourselves in earnest in trying to get rid of these abuses, they will then no longer seem as a justification for separation from us, but many Dissenters will feel they can do more good by uniting with us to purify the Church from within than by remaining separate.

He could not think the vexed question of Church-rates could long furnish any just ground of separation and opposition. The leaders of opinion had fully expressed their readiness to assent to any arrangement which might secure the rights of parishioners, and at the same time relieve the consciences of those who objected to pay them. Above all, let them show by their intercourse with each other that the communion of the Church of England is not based upon unity of opinion, but upon unity of worship.

This I believe to be the crowning glory of our Church in its relation to the different Nonconforming bodies. In the fact of so many men of diverse and opposing sentiments ministering at her altars, I see, not the proof of a cowardly compromise which could not have survived the first rude breath of opposition, but an honest Christian comprehension, of which faith and worship are the watchword and the bond of union. We need not fear the existence of conflicting opinions within the Church while she is so truly Catholic in her faith and worship, allowing no man and no party to exalt their own views into bonds of communion, and thus exhibiting a living protest against the idolatry of private judgment which makes every new opinion the basis of a new sect.

But they were often told they had bartered away their freedom.

Hence our opponents are very fond of talking of Nonconformist Churches as "free" churches, and of the extempore prayer as "free prayer," and then by insinuation contrasting our enslaved position. Let us remember there is a freedom which brings no blessings—the freedom of lawless anarchy—when "there is no king in Israel," and "every man does that which is right in his own eyes." A savage or a bandit might speak of his life as a "free" life, compared with the more artificial and restrained life of civilised society. Surely there is a nobler and a truer freedom than that—the freedom under righteous law. Would that, as Churchmen, we could rise to the height of the freedom we possess—the freedom of a comprehensive worship—the freedom which recognises the common bond of fellowship—the pulsations of the common Divine life amid diversities of opinion and divergencies of religious sympathy—the freedom which in every utterance of common prayer unites the living present with all the most sacred memories of the past—with "the glorious company of the apostles," "the noble army of martyrs," which belts the earth with one band of fellow-worshippers, each in one voice uttering the one creed, and with one song of praise approaching the one altar and commemorating the one great Sacrifice. Give me this freedom, and I care for little else.

But the strongest objection of all was the alleged sinfulness of the union between Church and State—

In my inmost heart I believe that if the Church shows herself fully alive to her responsibilities as a national Church, with a zealous and extended episcopate, a truly earnest clergy, an awakened people, the objections to a State Church will be most effectually silenced. I believe that such a Church would throw a light upon the whole controversy; that men would read the Bible with a new interest, and would find akin to it that living unity which it seems to have well nigh lost—they would feel

that God would not be so self-contradictory as to make a national Church the distinctive glory of one dispensation, and as according to our opponents, the distinctive shame of another. That would soon learn to consider that hard division between things sacred and secular—between man's social and spiritual nature—as false alike to Scripture—and to reason, to human nature, and to history. One word more. Brought up as I was, outside the pale of the Church, I humbly and devoutly thank God that He led me by the way that seemed to Him best into her communion. I was won by the attraction of spiritual affinity, and I would to God that, not only for our sakes, but chiefly for their own, my Nonconforming brethren could be led to the same result. I do not pretend to say that I agree with everything, but I have found something better and higher than agreement. I have found a unity much more sacred than a bond of opinion, and in her manlier faith, her fuller worship, her richer life, I hope to spend my remaining days on earth.

Mr. Langley was enthusiastically cheered at frequent intervals, especially when he complained of the monotonous manner in which services are conducted by many clergymen, and upheld the necessity for the frequent opening of churches.

The Venerable Archdeacon DENISON then came forward, and was loudly cheered. He said that they were become advanced reformers, but they were going too fast for him. He had stood on other platforms of Church Congresses, but he had never before heard advocated a reform in the Church's creeds. (Rapturous applause.) He maintained that what was desired was that the Church system should be fully carried out. (Renewed applause.) He contended that most of the schisms had arisen from such departures. (Applause.) After having early in life opposed an alteration in the Prayer-book, he was not now, in his later years, about to advocate such a change. (Applause.) He was not going to consent to such an alteration for the sake of Nonconformists, because he did not believe that by any such change they would thereby bring back one Nonconformist. (Loud applause.) They must make the Church of England more a reality than she now was. (Renewed applause.) They must let the people know what they were to join. (Applause.) He had heard some one saying there was a difference between the expressions catholic and reformed. He drew no such distinction, for everything that was reformed was catholic. He never knew anything gained by any species of compromise. It was a very common thing in politics, but he was not at all clear that Europe had any greater respect for England because she had introduced compromise into her politics; and Christendom would not have any more respect for the Church of England if she introduced compromise into her religion. It was proposed to alter it to suit the times, and he supposed the next thing would be to propose to alter the Bible to suit the times. It was already attempted by the writers of "Essays and Reviews," and by Dr. Coleman. Here were two aspects presented to them, and how were the Nonconformists to know to which aspect they were to look?

Earl NELSON approved of what Mr. Langley had said relative to lay agency; and thought that the venerable archdeacon had misunderstood what had been said by previous speakers. He (Earl Nelson) could not go all the way with Archdeacon Denison in his extreme Toryism.

Viscount SANDON spoke of the great things that Nonconformists had done in the Potteries and the other manufacturing parts of the county; and showed that it was not a light thing to talk of bringing back such men to the Church, calling upon them to thereby sever themselves from old associations. (Applause.) These men had stepped in, and had done the work which the Church herself had neglected. He spoke of the labours of these Christian men, not only from observation in his own county, but also, through the assistance of the Bishop of London, of what they were doing in certain parts of the East-end of London, where religion at one time was kept alive by the efforts of Nonconformists. It was only dignified on the part of Churchmen to acknowledge the value of the labours of Nonconformists. (Applause.) Speakers at Church congresses must not leave out of recollection what was taking place out of doors. (Applause.) Let the Church, as the venerable archdeacon had said, put herself in order. Let there be unity in essentials—though with great variety in form of worship—(loud applause)—unity in the belief of the inspiration of Scripture, and attachment to the pure doctrines of the Reformation. (Applause.) Their Nonconformist brethren would be much more likely thereby to come into their arms than by any altering of their formularies. (Loud applause.) He asked if it was not possible, as time went on, to acknowledge the position of the two bodies. (Applause.)

The Right Hon. JOSEPH NAPIER moved that the question before the congress, viz., the admission of Nonconformists to the Church, should be referred to a committee to be appointed by the Central Executive Committee, with instructions to report to the congress.

The Bishop of ELY seconded the proposition. His lordship said that it might seem somewhat paradoxical to say that he agreed with everything that had been said that evening; but he did feel that all the speakers, notwithstanding the diversity of opinion, had aimed at something highly desirable. (Hear, hear.) He was of opinion that the diversity of opinion shown that night could not be settled at that meeting, and therefore it was that he seconded the resolution. They were all yearning for unity—for unity at home and unity abroad—and he thought that in order to secure that object they should first establish unity at home. (Hear, hear.) He didn't like the word establishments in any way whatever. He considered Christianity as one, and the church of

Christ as one. It was only because there was a disunion that led the State to select one form of worship from another; and he denied that there was a Christian Establishment in its proper sense. It was monstrous that the State should be allowed to choose a form of worship which appeared to it the most useful or respectable, and then adopt it as the religion of the nation. The true principle of Christianity was that religion should bring the nation into the church, and that there should be no division.

Archdeacon DENISON suggested that the proposition should be postponed. Several gentlemen pointed out that it was a rule of the congress that no opinion of majorities or minorities should go forth from the congress. The PRESIDENT said that if he determined to put the resolution there must necessarily be considerable debate, and therefore he hoped that it would not be pressed. The Right Hon. J. NAPIER consented to withdraw the motion.

The PRESIDENT remarked that he must say that the matter could not be entertained by the congress, as he thought no good might come of it. (Hear, hear.)

Après of this discussion, a correspondent of the *English Independent* says:—

How the discussion may read when reported I cannot tell. I fear the effervescence and the sparkle will disappear in print; but a more frank, hearty, kindly, genial discussion it was never my good fortune to listen to. It was infinitely amusing, and nothing was said of which any sensible Nonconformist could reasonably complain. There was really very little knowledge of the profounder moral and spiritual reasons which render it impossible for us to enter the English Church; but it was very evident that the men who spoke had been examining the phenomena of Nonconformity with a curious eye, and honestly wanted to understand it. They all spoke with good temper; they were guilty of no discourtesy to us; and the audience listened patiently and respectfully even when things were said about us which must have made many a Churchman's ears tingle.

CHURCH PATRONAGE.

On Wednesday a paper was read by the Rev. Mr. Mackarness, on Church Patronage, after which Mr. A. J. B. Beresford Hope, M.P., spoke of the importance of patronage being distributed in no jobbing manner, but from a desire to make the Church efficient. Nevertheless he could not approve of the desire for patronage all being centred even in episcopal hands, believing that the liberty of the Church was maintained by leaving it in the hands of the local landholders.

The Bishop of Oxford said he thought it a blessing to the Church that there should be a wide difference of patronage.

He should be very sorry to see all the livings in the hands of the bishops, which, as it seemed to him, would be a fatal step. The more there was of different kinds of patronage the better, but he excluded altogether the most miserable kind of patronage, the buying and selling of next presentations. (Applause.) He believed that to be the greatest sore almost in the present system of the Church of England. (Hear, hear.) He believed the system of purchasing presentations to livings irrespective of the property, to which he thought the advowson ought to be attached, to be a miserable and degrading system, and instead of agreeing with a previous speaker in saying that it was not a matter of mercantile transaction, his experience told him it was a matter of the most horrible mercantile transaction. (Applause.) In some cases there was a keen spirit of chaffering in this respect, and a man would buy a living and hold it a little while, then make a transition to another, getting a little profit on the sale, and a little advance in the patronage. The owner of a certain tract of country had a deep interest in all the people living upon it, and if he was a man of any conscientiousness it rested upon him to provide the poor with fit cottages to dwell in, schools wherein the children were to be taught, and it was a providential arrangement for him to have the appointment of the clergyman who laboured in the parish. Let the sale go with the property, and he saw no evil in it; but it was the buying and selling the appointment as a matter of wretched mercantile transaction which seemed to him the most degrading operation in connection with the Church of England. (Applause.) His excellent friend Mr. Beresford Hope spoke about the exchange of livings, and he thought he had a great mistake on his mind. No clergyman could exchange his living without the sanction of the patron and of the bishop. (Hear, hear.) Instead of believing they should get any good by tying things up tighter, he (the speaker) believed it was the tightness with which many things were already tied up that created the difficulty. He thought it an admirable arrangement to allow a gentleman with no voice, and who had to speak in a very large church, to exchange with a clergyman who had a very loud voice and a very small church to speak in. (Prolonged applause.) What possible objection could there be if they allowed these two men to exchange their charges, and put the round man in the round hole, and the square man in the square hole? (Laughter.)

RITUALISM.

During the afternoon a meeting of clergy was held in the School of Art, Darlington-street, to organise a larger meeting in London in the month of November, to take such action as might be thought necessary, in consequence of the report of the Ritual Commission, and to deprecate any change in the law of the Church of England relative to ceremony. The Venerable Archdeacon Denison presided, and stated that the meeting was altogether preliminary, and he did not desire himself that the speakers should go into the question of Ritualism; that would be done at the greater meeting that they were then assembled to organise, and which would be attended by Churchmen from all parts of the kingdom. No crisis so important as the present had occurred within his remembrance in the history of the Church of England, and it was not what was commonly called Ritualistic.

He had been now some thirty-five years a priest in the Church of England, and he had not seen any occasion

to change the order of Divine service in which he was brought up, and in which he had endeavoured to teach the doctrines of the Sacrament as they were commonly taught in the Church of England. He was not one of the Ritualistic body, but he had made up his mind not to attempt to interfere with what priests and congregations saw to be good for devotion, and calculated to promote the teaching of the doctrines of the Church of England, and especially of the doctrine of the Holy Eucharist. Such an interference was not to be permitted. (Applause.) He should have said the same had there not been, as there undoubtedly was, any division of parties and schools in the Church of England, but when he found parties in the Church of England who fell short in their practice in the mere letter, to say nothing of the spirit, of the Church of England, parties who systematically broke the law of the Church of England—(Hear, hear)—and when he saw parties attempting to interfere with those who did not do so, and, taking advantage of popular prejudices, bounding the people of England on to the backs of the Ritualists, then it was for all who adhered to the Church of England, whether Ritualists or not, to stand together, side by side. (Loud applause.)

The first resolution, which was proposed by the Rev. R. BRETT, of Stoke Newington, recognised the importance of united effort on the part of Churchmen to maintain their rights and liberties, and to resist any attempt to change the existing law of the Church in respect of ceremonial; and it called upon Churchmen to assemble in London at a day and place to be fixed in November, for the purpose of memorialising the Ritual Commission, and to take such other steps as might be necessary.

Colonel BAGOT proposed the next resolution, which desired those present to give their names in favour of the meeting. Mr. SHAW STEWART seconded the motion, and it was supported by the Rev. R. W. RANDALL, and by the Rev. Mr. MACKONOGHIE, of St. Alban's, Holborn.

RELIGION AND SCIENCE.

On Thursday several papers were read upon "The Bible and Science"—one by the Rev. H. B. TRISTRAM, who said that neither the record of Creation nor that of the Noachian Deluge necessarily militated against the doctrine of the variation and evolution of species by what were called natural laws.

The Biblical history of man was undoubtedly founded on the unity of the species, and all science had tended to confirm this; but on the chronology of man's history much discussion had lately arisen. Eagerly though geologists had searched, the earliest traces of man and his works yet found were subsequent to the glacial epoch. Anthropologists had never produced a skeleton of an antique man of a low type. Of one of the most ancient acknowledged human skulls Professor Huxley observed, "It is, in fact, a fair average human skull, which might have belonged to a philosopher, or might have contained the thoughtless brain of a savage." Referring to the dispersion of the human race, he (Mr. Tristram) said the Malays only colonised New Zealand about 160 years before its discovery by the Dutch; the whole of the Pacific Islands had been colonised by the same race within a few generations, and the Esquimaux could wander across half a continent in a year. As to language, it never could give any unit or measure by which to theorise on the time required for its formation. The remains of man had been found associated with those of extinct animals, but this merely proved the existence of extinct animals to a later period, and it was a fact that animals were even now becoming daily extinct. Great changes of a geological nature had taken place in comparatively recent times. In all his speculations nowhere had the geologist yet discovered the unit of geologic time, and therefore his whole chronology was but an approximate guessing. The differences were not between the Bible and science, but between the Bible and scientific speculation. Let not the clergy fear science, let them pursue and embrace her.

Mr. Tristram was succeeded by Mr. POLE, of the British Museum, and Dr. SALMON. The address of the latter commanded the deepest attention. Mr. WARRINGTON, the author of the "Authenticity of the Pentateuch," a valuable work in answer to Colenso, and of several other works, addressed the meeting. He pleaded for a certain analogy between inspiration and other confessed modes of action, when man was brought into relation with his Maker, as showing that it partook more or less of the individual character of the man employed; "the treasure," as St. Paul spoke, "was in earthen vessels." The Hon. and Rev. H. LYTTELTON and other speakers followed; and finally, by leave of the chair, Dr. DENISON obtained three minutes to protest against the idea of science and revelation being at all on an equality as sources of truth. In the one we were only seeking for truth, and might err; the other infallibly communicated it.

MEETING OF WORKING MEN.

On Thursday evening there was a meeting of working men at the Agricultural Hall, admitted by ticket. The hall was occupied by somewhat over 2,600, and it presented a most impressive appearance. The President of the Congress (the Lord Bishop of Lichfield) was in the chair, and he was supported by, among others, the Bishops of Oxford, Rochester, Sodor, and Man, of the English Episcopate; and of the American and Colonial Episcopate, the Bishops of New York, Indiana, Capetown, and Labuan; the Earl of Shrewsbury and Talbot, the Earl of Dartmouth, Earl Nelson, Lord Harrowby, Lord Lyttelton, and a number of the clergy. The principal speakers were Sir Joseph Napier, the Bishop of Rochester, and the Bishop of Oxford. The latter prelate, in an eloquent speech, said he thought it was the special office of the Church of Christ to keep alive the brotherhood of man with man, especially in the teeming multitudes which were gathered together in the large centres of human industry. He thought there was a great true republican principle in the Christian world—the Christian Church—the teacher of equality, because the teacher of distinction, the annihilator of little differences, because the exalter of the Almighty power of God. He thought the clergy

could help them, if they would take their help, to break down class distinctions, and to be brothers one unto another. He thought they could help the working man by keeping alive a true estimate of the dignity of labour. He thought the operatives could help the clergy in various ways.

I think you can help us very much, indeed, if you will thoroughly work with us in the great work of Christ, throwing into it the great attributes of courage and of manliness. I think that your habits of life one with another tend to make you manly and courageous, tend to make you say what you think, and to make you resolve to be what you appear, and to make you determined to carry through what you undertake. Now, there is to us a special temptation on the other hand to try to win you to us by lessening down difficulties, by going lightly over the thin ice, and by shirking things that might lead possibly to your saying "no," in such a room as this, when we want you to say "yes." That is our especial temptation. If we can get the great mass of the manly working men of England to take their own true part in the great Church of Christ in this land, I say it will be of greater help than any human help to give us that stiff-backedness, that thorough manly courage, without which no profession in this land and no business can ever command the respect of others, or do thoroughly its own work. Then there is another work in which I think your habits of life may enable you to help us. Your habits of life drive you almost necessarily into mutual co-operation. They even lead you into it to such a degree that in many instances that co-operation degenerates—because it is not duly mixed with other Christian qualities—degenerates into vice, and leads into crime. But that spirit of co-operation, that spirit of each man acting with his fellow, and each man acknowledging he is one with his brother, that the community is one, and must be helped together,—that is, when it is held under Christian sway, one of the first conditions of any true human greatness, in any human thing, or in any work by human instruments. I say, if you, the working men, will thoroughly come back with us, and work with us in the Christian Church of this land, we may have that beautiful order of mutual co-operation restored among us in a degree to which we have been of late by far too sadly strangers. I don't mean in saying this that working men need Christianity to reform them more than the men above them. I think there have been great faults on both sides. I want to be the first to confess it. I think the clergy have been stiff and unsympathising very often in times past. They have rather fled from the face of the multitude of their fellow-citizens into coterie, and into the genial society of those who would echo back in sighs the utterances which they made. They have fled to a certain degree from the conflict which Christ ordained for them with the thoughts and with the difficulties and with the sins of men. I confess it for myself and for my brethren, and I believe that all feel it. I believe a new spirit has come among us—a desire to spend ourselves for Christ, and to labour among you. I believe I am speaking the opinion of the great mass of my clerical brethren around me when I say we don't want fine chapels, with perfumed handkerchiefs, but we want great churches, full of earnest, thinking men. (Cheers.) Well, then, I ask you to help us, help us—help us to make these blessings yours and ours. Let the time past suffice for the wretched jealousies of conflicting sects. If any man thinks that by adding over and above to that which the Church of England has instituted councils of perfection, such as I firmly believe John Wesley intended to institute—(Hear, hear)—don't let us of the Church find fault with them, but let us rather adopt them into the common bosom of a loving Christianity, and bid them God-speed. (Much cheering.) I do thoroughly believe that the great religious differences which now divide and weaken us, that these things exist more upon the memory of past evils than upon present necessity, and I believe that if Churchmen and Dissenters would unite together to exalt the one name of Christ, and for the love of that name seek heartily and thoroughly for brotherly communion in our common Church, I believe that England might have it, and that having it she might be first in things spiritual, and then in things material be more than a match for the divided world around her. (Cheers.)

CHURCH CEREMONIAL.

At the morning sitting of Thursday there was a discussion upon Church ceremonial. Archdeacon HONE maintained that if the rubric and the Prayer-book were adhered to, nothing which could be called by any fair interpretation of words "histrionic," or could turn the congregation into mere "spectators of a scene," would ever take place in the service of the Church. The Rev. T. W. PERRY read a paper from the opposite point of view, maintaining that the ceremonial of 1649 and not that of 1849 was the legal inheritance of the Church. He advocated three things as desirable to secure the progress required—a fixed standard or maximum, a stronger combination among ceremonialists, and more support from the bishops. The address, however, of the Pan-Anglican Synod he quoted as indicating the probability of more support being at hand from the episcopate. Mr. R. Brett, the Rev. T. Bernard, and the Rev. W. B. Marriott next spoke. The Venerable Archdeacon DENISON said that for the sake of the "law of liberty," for the sake of equal justice, he wished that from that moment the Commissioners when they were next summoned would determine to say, "Thank you, but we would rather stay at home. We have made a great mess of it hitherto, and we may do so again." He spoke in the presence of many Commissioners, and he said they were required to report upon things essential, but they reported upon things non-essential. He hoped that it would go forth from the meeting that all they wanted was to be let alone; that they did not want any more reports, and that they would not have any legislation. (Cheering.) The subject was then discussed by the Rev. T. J. Ligett, the Rev. Walsam Howe, the Rev. Dr. Littledale, the Rev. E. A. Hillier (of St. Lawrence, Norwich), the Rev. Dr. Howson, Dean of Chester, the Rev. T. F. Lowder, Earl Nelson, and Lord Dartmouth. Most of the speakers upon the papers discussed were on the Ritualistic side, and so far as the demonstrations

can be used as a guide, that party had the sympathy of the majority of the Congress, but the Dean of CHESTER wished the gentlemen of the press to note his statement that the other side were the most numerous, although not the most demonstrative. This statement was met with cries of "No, no," replied to by others of "Yes, yes." The sitting was altogether of a more demonstrative character than any that preceded it.

HINDRANCES TO CHURCH PROGRESS.

The debate on this subject on Friday afternoon was opened with a paper from the Ven. Archdeacon BICKERSTETH, who submitted that the greatest hindrances to Church progress were a materialistic habit of mind, latent scepticism, and impatience of authority. He recommended a moderate increase in the number of bishops, and more efficient episcopal control, believing that at the present time every man was in the habit of doing too much as he liked in his own eyes. He also advocated diocesan synods and a better training for holy orders.

Mr. J. PEARSON, Q.C., read the other paper upon the same subject. He thought that one of the greatest hindrances to Church progress was the disunion among the clergy—(applause)—and he advised them to consent to differ about questions of ceremonial in order that they might have true unity, which he himself considered was much more valuable than uniformity. He also spoke strongly in favour of co-operation between the clergy and the laity, the non-existence of which he intimated was due to jealousy on the part of the clergy. He entreated the clergy to cease from looking in the charnel-house of the past for an ideal Church which never existed, and not to waste their time in searching for petty details which if found would be of no use to the Church. (Loud applause.)

Mr. J. M. CLABON pointed out several ways in which he considered the clergy themselves were hindrances to Church extension, citing, among other things, and amid much laughter, "long sermons," "dull sermons," "very learned sermons," and "cold sermons." He considered that the clergy did not visit the poor sufficiently, and that they were to blame in not showing a stronger disposition to accept the assistance of the laity. He further said that Churchmen want almost wild about candles, but took little notice of the progress which was being made by the Liberation Society. (Loud applause.) He pointed out that the old leader of the Whig party, Earl Russell, had announced his intention to attack the temporalities of the Irish Church, and said that if they were once given up the Church of England would be sacrificed. (Applause.)

The Venerable Archdeacon DENISON also delivered a characteristic address upon the same subject. He thought the greatest hindrance was that the Church was represented by many of her sons, the clergy and the bishops and the people, as not so much the Church of the affirmation of truth as of the negation of error. (Hear, hear.)

The Earl of HARROWBY pointed out that it was the bishops who had thrown out the Episcopacy Bill last session, and they seemed to lack faith in the liberality of the Church. Then there was the want of sympathy on the part of the clergy towards the laity, and their unwillingness to admit them as a portion of the Church system. (Loud applause.) Let them cherish the apostolical ordinance of preaching—(loud applause)—for whatever might be said against sermons, this he would declare on his own behalf, that he had never heard a sermon in his life from which it was not entirely his own fault if he did not carry away something valuable. (Loud applause.)

After some remarks from Lord LYTTLTON, Viscount SANDON made a very remarkable speech, of which the following is a sample:—

I believe that one great hindrance to Church extension is the impression that widely prevails, and I think not without cause, that not only among the High-Church clergy, but also the clergy generally, there is a strong growth of what I may broadly call a priestly feeling. (Loud applause and some interruption.) I know I am touching dangerous ground. ("No, no," "Go on.") I wish to say what I believe is really the evil in this matter. (Hear, hear.) During the last ten years one has observed more and more, even among men of the Evangelical and moderate party, a steady, quiet, and stealthy growth—though without guile—of the feeling that the clergy are of a priestly order. (Loud applause.) Now, what do we mean by the priestly feeling—the priestly idea? I use the word in the common sense in which it is used in English literature. It has been seen in all countries and in all ages in which the religious teachers of the people have endeavoured to secure for themselves a position of supreme power and control. ("No, no," and applause.) That is what I understand by the priestly idea in the ordinary English sense of the word. ("Hear, hear," and applause.) And what do you suppose it leads to? And why is there any objection to it in this country of England? We believe that that feeling is the parent of serious evils. (Loud cheering.) We believe that it leads to the decline and the gradual extinction of learning among the clergy. ("No, no.") I am giving you my own opinion, and I know that it runs counter to the opinions of many whom we heard this morning. We believe it leads, secondly, to the inordinate multiplication and the burdensome infliction of rites and ceremonies. (Great cheering.) We believe that when the temporal power will assist it leads to the gradual extermination of all who differ from the priestly body. (Renewed cheering, and loud cries of dissent and dissatisfaction.) We believe it leads to the doling out of extracts from the Sacred Books in opposition to the principles of throwing them open to the gaze of the whole people. (Loud applause and some hissing.) We believe that the priestly idea leads to the establishment of another master in every household, by every hearth, in the place of the husband and the father. (Prolonged interruption, caused by the uproar of cheers and loud cries of "No, no," "Shame," and hissing.) We believe—and all history bears us out in the belief—that this priestly feeling ends, lastly, in raising up and

establishing a human, artificial barrier between man and his God. (Renewed uproar.)

To this bold speech the Rev. M. W. MAYOR offered a feeble reply. He did not claim that the clergy should bear priestly rule. He did not ask that they should exercise any priestcraft, but he considered that Lord Sandon's remarks arose from a total misapprehension of the whole doctrine and position of the Church of England. The whole subject was a very solemn one, and it was necessary that the opposite view should go forth. If it went forth that they denied the priesthood of the Church of England, they would deserve all the contumely and contempt that might be heaped upon them.

MR. BERNARD HOPE ON THE STATE-CHURCH.

At the closing sitting of the Congress, Mr. Hope, M.P., made a remarkable speech, the following extract from which will not fail to cheer the Liberation Society:—

They all came there knowing that there was a dark, an anxious time coming, and whether the powers of earth be with them or against them, whatever might betide, they knew there was one great good institution, the gift of God to man, the responsibility of man to God, the teacher, the consoler, the guide, the civiliser of the land, the great old Church of England left them; and God helping them, in life or death, they would fight for her, they would work for her, they would sacrifice everything but honour, truth, and conscience for her; and if some evil day came they would pray Almighty God that they might die for her, if need be. (Cheers.) They had seen that great Church—not a Church confined within the four seas—not the Church merely by Act of Parliament—(loud, long, and enthusiastic cheering),—but with her foundations on the Holy Hills, and not upon the broad seal of England, the bishops of Scotland and the colonies taught them that. They had learnt another lesson, too, from the Congress. Time after time they had seen God-fearing men, fresh and racy, inspired by a deep sense of duty—bishops of the Church of the Commonwealth which spoke our language, though they had not our Government and policy—of those great States on the other side of the Atlantic, which for a few years had been disturbed by the saddest arbitrament that States could come to—at the Congress, to teach the Church at home what the Bible and the Common Prayer-book might do in a Church not national, without Act of Parliament, without endowment, and without any State aid. (Much cheering.)

By Saturday afternoon most of the visitors had left the town. The total number of members' tickets sold has been 2,400. The next sitting of the Congress is to be held at the Church Institute, London.

THE IRISH CHURCH.

The "Church Commission" which was issued a few days since by the *Freeman's Journal*, has, it would appear, been pursuing its labours in secret with considerable earnestness and diligence. Feeling that the task which they have undertaken is one of no ordinary difficulty, and knowing how much depends upon activity and vigour, the "Commissioners" have already published their first report. It is the first parallel of attack, and is deeply and skilfully laid. They begin by prefixing to the report an extract from one of Mr. Disraeli's early speeches, which they dug up out of the pages of Hansard. It referred to the Church Establishment as one of the grievances of the Irish people, and declared that the remedy was "revolution." They give a summary of the "facts and modifications" which have occurred in connection with the foundation of the Anglican Church Establishment in Ireland, which has undergone many phases "during the three centuries and a quarter of its existence." The facts as stated may be briefly summed up. The bishops, priests, and people of Ireland were all Roman Catholics, acknowledging the supreme authority of the See of Rome, when the Reformation was commenced in England. The Anglican system forced on the country as a matter of State policy was never accepted by the Irish clergy as a body, and the people endured dire persecution in resisting it. The managers of the Reformation in the sixteenth century had to import bishops from England and introduce them into the sees. The ecclesiastical property then consisted of see lands, glebe lands, cathedral, abbey, and monastic lands, and tithes, all in the enjoyment of the Catholic Church and people. The bishops' land and glebes within "the pale" were at once handed over to the imported ecclesiastics, or to those who conformed to the imported faith. Most of the abbey and monastic lands were seized by the Crown, and sold or distributed in payment for supposed services among the retainers and adherents. Some of these confiscated lands were conferred on persons whose families now enjoy them, and some on public bodies, as the monastery lands of All Saints, on which Trinity College now stands, and the Anglicanised Corporation of Dublin, who made a grant of them as a site for the Elizabethan seminary. At what time tithes were first introduced does not clearly appear, but authorities on both sides agree that they were generally enforced in the time of Henry II. The tithes were appropriated to four uses—one part for the building and maintenance of Church fabrics, one for the clergy, one for the episcopacy, and one for the poor. No poor-law was then required. The argument that tithes are now paid by the owners of land alone, that they constitute a rent-charge, and are not in any way paid by the tenantry is "ingenious but fallacious." Tithes are a variable and uncertain charge upon the industry of the agricultural population, the amount fluctuating in proportion to the results. The tithe composition was a compromise for that annual variance, based on averages, and the present rent-charge is a composition on that composition, by which the landlord has become the tithe-proctor for

an agency fee of twenty-five per cent., giving as security to the incumbent for punctual payment a first charge upon the land. Before these statutory changes the mode of collection would aggravate the oppressive character of the impost. The whole practice proved that tithe was a tax, not on land but on the labour of the peasant. The Commutation Acts did not, as the Commissioners elaborately argue, change its character or basis, or alter the feelings with which the proctor's demand was viewed by the Roman Catholic peasants. The Act of 1838 itself refutes the assertion that tithes are now paid by the landlords, for it opens with the statement that it is desirable to "substitute" rent-charges for the "greater facility and security of collection." The Commissioners intimate that the Presbyterian Church, which has merged its independence, and obtained 40,000*l.* a year from the Consolidated Fund, ranks next to the Established Church in "mischievous importance," and must be included in the inquiry. They conclude with an eloquent passage contrasting the past sufferings and present position of the Roman Catholic Church.

The primary charge of the new Bishop of Limerick (the Rev. Charles Graves, D.D., formerly Dean of the Chapel Royal, Dublin) is chiefly concerned with the subjects of Ritualism and the attacks on the Irish Church. He condemns in principle a so-called vigilance committee appointed in Dublin some months ago to have a watch over innovations, but is far from asserting that there are no grounds for apprehension; "for in England there has undoubtedly been an excessive development of Ritualism." On the general Church question, he reminds politicians that the disendowment of the Irish Church would gratify but not satisfy the Roman Catholic clergy: whilst it would, on the other hand, give intense dissatisfaction to the Protestant inhabitants of Ireland, "whose loyalty and attachment to existing institutions is one of the best guarantees for order and prosperity in the country." Such disestablishment would also, he said, open many other questions which it would be inexpedient to discuss, and would be a violation of the Act of Union, which was of the nature of a treaty.

At a visitation just held, the Bishop of Cork (Dr. Gregg) referred at length to the Irish Church question. Apprehensions existed in the minds of many that the property of the Church would be sacrificed to political expediency, but he believed the State would try no such experiment. It would be perfectly impossible to maintain a tenth part of the churches and ministers in Ireland if the Church property were taken away. It had been proposed by a statesman to divide the property into five portions, two to be left with the Established Church, two to be given to the Roman Catholics, and one to the Presbyterians. England's difficulty would not then be at an end; it would be confusion worse confounded. If the Solomon who proposed this division were serious (which he much doubted) he hoped, for the sake of true religion, if he should ever wield the sword, he would not divide the bereaved child, but save and preserve it. The Presbyterians were wise enough, he trusted, to see that the proposal was a political one, intended as a bait to catch their support, and the Roman Catholics, whose insatiable appetites could dispose of the entire at one meal, would be satisfied only with the Church's ruin. As to Ritualism, he asked, "What meant the miserable men in England in disturbing the minds of the people with their frippery in doctrine and their trumpery in dress? It was to feed their vanity and gratify their pride. They had incense for their noses, but their offence was rank, and all the perfumes of Arabia would not sweeten it."

The Synod of the Irish Roman Catholic bishops sat for three days last week in Dublin. The character of its deliberations, further than that they had reference to the Irish Church and education questions, has not transpired.

CHURCH-RATES IN THE PARISHES.

BARKING.—Mr. Alison, of Reigate, was summoned before this Bench at Ilford on the 14th September for a rate of 4*l.* for this parish. Mr. Bennett, of Serjeants'-inn, appeared for him, and it was proved that the rate was only made on that part of the parish called Barking Side; and there being no evidence that it had been made a separate parish, the summons was dismissed, on the objection being taken.

GRAYS THURROCK.—The Rev. James Marchant, and two other parishioners, were summoned before the bench at Orsett, on the 27th September, for a loan-rate for enlarging this church. Mr. Southgate, of Northfleet, appeared for the churchwardens, and refused to produce anything but the rate-book, and asked the magistrates to assume that all the requirements of the Church-building Act had been complied with; and the magistrates (all clergymen) seemed nothing loth to take this view. Mr. Bennett appeared for the defendants, and having shown that Dr. H. J. Fust, in the Ecclesiastical Court, required these things to be strictly proved, the court was constrained to refuse any order.

SHROPSHIRE.—The parishioners of Winstanton met last week, and a rate of a penny in the pound was proposed. As an amendment it was moved that only a halfpenny rate should be granted. Mr. Jones, of Longueville, objecting to several items in the estimate, moved, as an amendment, that no rate at all be granted. Mr. Jones, who was loudly cheered through his speech, supported his amendment by reference to the fact that the Dissenting communities in the parish have recently found it necessary to enlarge their chapel,

and have also built a new schoolroom in connection therewith, whilst the rector of the parish had, the speaker alleged, "done nothing." On the amendment being put it was carried by a large majority, only five hands being held up for the original motion.

CHELMSFORD.—On Thursday a Church-rate contest took place at Chelmsford. Mr. G. P. Sarel moved a sixpenny rate. Mr. Dimbleby moved that no rate be granted, wondering "what became of all the money raised for Church-rates for that parish church." They had no rent to pay for the church, and no minister's salaries to provide; and he declared this attempt to make a rate to be most contemptible. Mr. Barnard seconded the amendment. There were 17 for and 17 against it, and the chairman (Archdeacon Mildmay) gave his casting vote against. Two other gentlemen having come in, there appeared 19 against the original motion for a rate, and 17 for it. The rate party demanded a poll, and carried their rate by a considerable majority.

SEIZURE FOR NON-PAYMENT OF CHURCH TITHES IN CARLISLE.—An extensive seizure of flour for non-payment of Church tithes was made in Carlisle last week. It appears that Mr. J. D. Carr, the well-known biscuit manufacturer, is the holder of certain lands which are subject to be tithed by the Dean and Chapter, and being a member of the Society of Friends, he repudiates the claim, and the clerical body, in order to obtain payment, have had to resort to the making of "a death" upon Mr. Carr's property. This course has been adopted for a considerable number of years. On the present occasion six sacks of flour were seized, and afterwards sold at the Market Cross. The flour realised about 50*s.* per sack.

SUNDAY-SCHOOL CONFERENCE AT BIRMINGHAM.

On Wednesday morning a conference of Sunday-school delegates, at which Mr. J. S. Wright presided, was held at Birmingham. There was a good attendance.

In opening the conference, the CHAIRMAN said the important subject under discussion would be, "How they could make their Sunday-school Unions more effective," and they should then touch on the rating of Sunday-schools—(Hear, hear)—to see how, if the rates must be paid, the money was to be raised: and if so, they must put their shoulders to the wheel, and get an act of Parliament to remove them. (Cheers.) He thought in these days of conferences, combinations, and congresses, they did perfectly right to have a conference. (Hear, hear.) The Bishop of Oxford had made certain statements with respect to Sunday-schools; nevertheless, he (the speaker) believed they were doing a great work, and doing it well; and the Bishop of Oxford, living in a comparatively small sphere, knew very little of the real work going on. (Hear, hear.) He saw as it were through a glass darkly, and complained, not without reason, of a good many defects in the system carried out under his own inspection. (Hear, hear.) Those defects were not found in the same way in the schools represented at that conference. What the Bishop of Oxford suggested was to a great degree already carried out, and they were going on in the right direction. They knew what they were doing, and what they had got to do. What with unions and friends they were arriving at something like what Sunday-school teachers and appliances ought to be. The speaker referred to the improved spirit manifested by the masses of the people, both as speakers and listeners, at public meetings in Birmingham, and attributed no small part of it to the effect of Sunday-schools. He believed Sunday-schools had been the great lever which had placed the middle and lower classes in the enviable position in which they stood at the present time, and he also looked upon Sunday-schools as the great bulwark against the advance of sacerdotalism and Ritualism, which some people imagined would overrun the land again and place them in the darkness of the middle ages. But so long as they had 300,000 Sunday-school teachers who, in addition to their daily labours, were willing to give up the greater part of their only day of rest for the sake of promulgating religious truth, he had no fear that Popery or its *alias* would ever be rampant in this country. (Hear, hear.)

Mr. F. J. HARTLEY (London) then introduced the subject, "The best means of rendering Sunday-School Unions more effective." In these days of combination and co-operation the speaker was strongly in favour of unions in connection with religious institutions, particularly Sunday-schools, since there required some cheek on the intense denominational feeling which was springing up, and he thought it could not be better given than from the platform of the Sunday-school. (Hear, hear.) Although the unions had done something, he did not think they had done half what there was to be done, and what might be done. To render them more effective, Mr. Hartley urged that the best men should always be sent on the unions, that they should have a good sound working constitution, and plenty of work to do. (Laughter.) Many unions had died out simply from having nothing to do. He would also urge that they should have preparation classes for teachers. Every union ought to have a training class, to show the teachers how to teach, and a regular system of lessons to show them what to teach. He should advise, also, courses of lectures, visitation of the schools, and conferences of unions, and would strongly urge the district unions to help each other. (Hear, hear.)

Mr. LEE (Manchester) endorsed the views of Mr. Hartley. He believed that a union was either a mighty power or a mighty obstacle to the Sunday-school. (Hear, hear.) If effectively and properly conducted it was impossible to over-estimate the ad-

vantages resulting from them; but if sleepily conducted they were an incubus on the schools, which, therefore, soon ceased to subscribe to them.

Mr. COLLINS, London, expressed himself highly pleased with the success which had followed the efforts of Sunday-school Unions during the last thirty years. A marvellous change had been effected throughout the country—(Hear, hear)—but only a small portion of what was to be done had been done, and he therefore said, "Let us go on to perfection." (Hear, hear.)

Mr. GOUGH, Bristol, said he likewise believed that the union to which he belonged had adopted the suggestions put forth by Mr. Hartley, particularly as regards the visitation of schools and the training of teachers. Mr. RIDLEY, Newcastle-on-Tyne, acknowledged the help and aid which their union had received from the London Sunday-school Union, and said he sympathised deeply with the exertions of all Sunday-school unions, particularly with the efforts made to establish Sunday-schools on the continent, which movement he strongly recommended to the consideration of the meeting. Mr. SNAPE, Liverpool, said although their union was doing almost everything that was suggested by Mr. Hartley, people still asked, "What is the use of it?" He believed, however, that the union was doing a great deal of good in Liverpool, although in the town there seemed to be a very dead feeling with regard to improvements, possibly owing to the peculiar political opinions paramount in the town. (Laughter.) The Rev. Mr. JONES, Shrewsbury, thought there had been very few practical suggestions as to making Sunday-school unions more effective. He believed that if the Sunday-school was to become a nursery, and answer the great end desired, it must be more closely connected with the church. The ministers of the Christian churches should, he thought, be *ex officio* members of the union. (Hear.) Mr. ROGERS, Manchester, then brought forward the subject of the rating of Sunday-schools, and deprecated the system of rating poor charities like those, and of letting the old charities which were rich in funds go unrated. Mr. SOUTHERN, Manchester, proposed—

That, in the opinion of this conference, the rating of Sunday-schools demands the prompt and energetic action of Sunday-school teachers.

Mr. H. BOOTH (Manchester) seconded the resolution, but several delegates having expressed their inability to vote for the resolution, it was considered wise to withdraw it.

Mr. HARTLEY, referring in eulogistic terms to the reception the delegates had met with in Birmingham, moved—

That the hearty thanks of the delegates and friends now present be given to the Birmingham Sunday-school Union, for the hospitable reception afforded, and for the complete arrangements made for holding the various meetings; especially to the friends who have liberally entertained visitors.

Mr. RIDLEY seconded the resolution, which was passed with acclamation.

After the conclusion of the conference, a number of the delegates remained, at the request of Mr. Rogers (Manchester), to consider the question of the closing of public-houses on Sunday. Mr. Cooper occupied the chair.

Mr. ROGERS, after describing the course taken by the Manchester society in reference to the matter, said he believed the opening of public-houses on Sunday was a great hindrance to Sunday-schools, and said that the trial of closing them in Edinburgh and Glasgow had been attended with very beneficial results. Crime had diminished, and in Edinburgh they had been enabled to do without the new gaol which they were on the point of erecting, and this owing to the influence of Forbes Mackenzie's Act. He moved—

That in the opinion of this meeting, consisting of a number of friends and delegates attending the Birmingham Conference, the closing of public-houses on the Lord's Day is of vital importance to Sunday-schools, and they recommend that the matter be taken up by all Sunday-school Unions and schools, and petitions for the closing of public-houses during the whole of the Sunday be forwarded to Parliament at its opening.

Mr. HARTLEY would be glad to see the public-houses closed on Sunday, but was at a loss to see how they were to force the working classes to submit to have them closed. The Rev. Mr. JONES seconded the resolution, and said that the working classes were not opposed to it.

The Rev. J. D. ALFORD and Mr. SNAPE also addressed the meeting in support of the resolution, which was passed unanimously.

The evening meeting was held on Wednesday in the Town Hall. The Mayor (Mr. T. Avery) presided, and on the platform were the Revs. R. W. Dale, C. Vince, G. Fellows, I. Lord, Mr. J. S. Wright, Alderman Manton, Mr. Cooper, and the delegates who had been present at the conference. The hall was nearly filled.

In opening the proceedings the CHAIRMAN expressed the pleasure it gave him to preside, and referred to the immense advantages which had resulted from the establishment of Sunday-schools. The Chairman traced the gradual growth of the movement, and concluded by expressing a hope that whatever system of national education was introduced, it would be supplementary and accessory to, and not a substitution of, that great voluntary institution which had produced such splendid results. (Hear, hear.)

The Rev. R. W. DALE addressed the meeting on "The present aspect of national education in its relation to Sunday-schools." After stating his belief that the present intellectual condition of the masses was owing to the system of which the Sunday-school was the centre, Mr. Dale asked whether the Sunday-schools might not attempt to render more substantial aid to the secular education of the people than they did? Why should the young people not be taught reading and writing, as it was found that so many of

them were not in the habit of attending school, and were ignorant of those arts? He repudiated the idea of the artisans going to night-schools after doing a hard day's work. It could not be expected of them. (Hear, hear.) He deprecated being opposed to secular instruction being given in the Sunday-school. For many years past there had been a growing dissatisfaction with the present system of education. It had achieved much; but there had been a cry for a change, and reasonably so. It was with this idea that he struggled during the late reform agitation, believing that popular education would never be properly carried out until the working classes were properly represented in Parliament. (Hear, hear.) The franchise had been extended, and one of the first subjects that would come before Parliament would be national education. He was in favour of—and he was almost afraid to say it in the presence of Mr. J. S. Wright—(laughter)—making it compulsory on every child in a manufactory to receive a certain education. It might be said that by doing this they would destroy their manufacturing supremacy. Well were they to sacrifice a couple of generations to maintain their manufacturing supremacy? If they were compelled to do that, he would say, perish manufacturing supremacy. (Hear, hear.) Nations did not exist simply to be supreme in manufacturing iron and cotton. (Cheers and laughter.) Mr. Dale expressed himself strongly in favour of compulsory education. In a few years they would have a far better educated class of children in their Sunday-schools. The teachers would also have to improve in their education. It would not do for the teachers to be men who talked about—

Swift as an eagle cuts the hair;

who had lax ideas about their aspirates, and original notions about the pronunciation of proper names. They would simply be a laughing-stock for the scholars. The children would in time grow up and become teachers, and in the meantime an effort should be made to get the children of the middle classes—who had left the greater part of the work hitherto to a lower class—to become teachers. Interest them in the work, and it would be well for themselves and the children. (Hear.) He was far from satisfied with the amount of education—even of a religious character—given in Sunday-schools, and this he believed was owing in a great degree to the exclusion of catechisms from the Sunday-schools. A child should receive a good general knowledge of the Old and New Testaments, and of the writers of them. Nevertheless he had no sympathy with those who said that Sunday-schools were a gigantic failure. He would point to Eton, Harrow, Rugby, Winchester, and other large public schools under the immediate control of the clergy, and he would say that the religious results of Sunday-schools were at least equal to those of the establishments named. In conclusion, Mr. Dale asked managers of Sunday-schools not to throw away as worthless the suggestion that possibly a reduction in the hours of school might be advantageous to the schools.

Mr. F. J. HARTLEY (London) then addressed the meeting. He deprecated secular knowledge being given in Sunday-schools. He replied to the arguments that Sunday-schools had been a failure, and stated facts in support of his contention. He deprecated the use of catechisms in Sunday-schools.

Mr. HENRY LEE (Manchester) pointed out many methods by which schools might be made more attractive, and he advocated separate classes being formed for adults. (Hear, hear.)

The Rev. C. VINCE referred to the adverse criticism of bishops, deans, clergymen, Nonconformist ministers, newspapers, newspaper correspondents on the work of Sunday-schools, and said the east wind was a necessary part of their atmosphere, and served to extinguish feeble life and to develop the robustness of the life worthy to exist. (Hear, hear.) The wind might, however, be too strong, and he was fearful that some people might be driven back by the austere criticism of those who did not remember that many a bud is nipped in the early spring, which, if left, would have developed into a bunch of flowers beautifying the earth. (Hear, hear.)

Mr. DALE combated the idea that Sunday-schools should be simply made pleasurable and attractive. The drudgery of a school must be gone through. (Hear, hear.) The school must be a solemn and holy place, but not a dull and prosy place. Mr. Dale advocated a system of national education, which, by taking away the drudgery, would remove the dreariness of the Sunday-schools.

Dr. PANKHURST made some remarks with reference to the rating of Sunday-schools, and claimed their right of exemption. He concluded by moving a vote of thanks to the chairman.

Mr. J. S. WRIGHT seconded the resolution, and in doing so asserted his desire to promote the education of the people, and said he was often misunderstood in reference to that matter. He simply thought that the Factory Act was not the best method of attaining the desired end.

The resolution was passed with acclamation, and the meeting terminated with devotional exercises.

ENGLISH CONGREGATIONAL CHAPEL-BUILDING SOCIETY.

The fourteenth anniversary of this society was held on Thursday, the 3rd inst., at the Chapel-in-the-Field, Norwich. The committee met in the morning. A conference, numerously attended, was held in the afternoon; and a public meeting in the evening. Among those present were Wm. Somerville, Esq., of Bristol; the Rev. P. Colborne, of Norwich (who presided); the Revs. J. De Kewer Williams, J. C. Gallaway, and Mr. Conder, of London; the Rev. Mr. Gay and Mr. Goddard, of Ipswich; the Rev. W.

Tritton and Mr. Tomkins, of Yarmouth; and the Revs. J. Hallett, G. S. Barrett, B.A., and Messrs. Gibson, Hall, Jarrold, and others, of Norwich.

The committee added nine cases to the list of new chapels to be aided, making twenty-nine for the year, and 268 since the formation of the society. After due notice and full deliberation, they came to the decision that the examination by the committee of plans, specification and contract, prior to the signing of the contract and the commencement of the works, is essential to the pecuniary aid of the society. A slight modification of one of the rules was adopted, which enables the committee to extend help to temporary buildings where necessary. It was also agreed to give special attention to the erection of suitable chapels in watering-places.

In the evening a public meeting was held in the chapel, at which W. Somerville, Esq., of Bristol, presided, in the absence of J. Crossley, Esq., of Halifax, who had been announced to take the chair. The annual report was read by the SECRETARY, the Rev. J. C. Gallaway, A.M., of which the following is the substance:—

It stated that the English Chapel-building Society entered, in 1853, on an untried path. Organisation in aid of chapel-building had been previously applied to the metropolis, and to the county of Lancaster; but it was a very different thing to attempt to bring systematic agency to bear on a work of this order, extending throughout England, Wales, Ireland, and it may be the colonies. It was the full conviction of the difficulty of this project, and the uncertainty of the issue, that led the founders of this society to limit their first aim to fifty chapels, and the time of their experimental service to five years. The success of this first scheme led, in 1858, to its repetition for another five years; and now the society has reached its fourteenth anniversary, and is within one year of the close of a third quinquennial period.

While the committee feel that the society has outlived the condition of a mere experiment, and has, by its existing engagements, and especially by its loan fund, secured a prolonged, if not a permanent, existence, they would still earnestly recommend convening a special conference during the ensuing (the fifteenth) year of its operations, for the purpose of carefully reviewing the way in which it has been led, the work that it has done, the position it will then occupy, and the claims of the future. It is very clear that the work brought before the society is outgrowing its present known resources; and this growth in the applications for aid is likely to continue rather than diminish, so that it is becoming a matter of the greatest necessity to have a full and earnest consultation with all the true friends of this important enterprise, to determine in what way and to what extent we shall best adapt the machinery to new and still greater demands.

Up to this time the society is solvent, and the committee have no doubt that within the period assigned they will be fully able to meet all existing engagements. But success in the past, and adequacy for the present, are not sufficiency for the future: and this is the question that we shall have to look at in all its breadth; and to meet which will fully tax all our powers of administration, and all our means of supply.

In the course of the society's career, the committee have had very little to unlearn. The constitution adopted at first remains, with but slight modification, the law of to-day; and the general mode of action hitherto observed they are prepared to recommend to their successors.

Two methods of procedure, however—though not altogether unforeseen at the outset—have since forced themselves upon the attention of the committee more than was at first contemplated.

One of these is the Loan system. The original constitution provides for aid in the form of loan; but it was not for some years after the formation of the society that the value of, and necessity for, this mode of action engaged the practical attention of the committee. To the introduction of the loan system they attribute their hope of the permanency of the institution: and to all who are really desirous of seeing this work continue, and who would like to be instrumental in aiding it long after they have ceased to engage in the active duties of this life, they would earnestly commend the loan fund, asking them to help in raising it to the proposed figure of 50,000*l*.

The other matter upon which experience has thrown further light, is the erection of preparatory or temporary chapels. The committee still recommend, and will do their best to aid, the erection of the complete and permanent building, wherever practicable. But the times in which we live, and the changes that are so rapidly going on in all directions, do suggest in some cases a cheaper and a more expeditious mode of supplying accommodation for public worship. The committee are convinced that in some cases the erection of a portion only of the intended structure, or even the erection of a building, the whole of which will have to be pulled down, is the wisest method of proceeding; and as the known resources of this society are now pledged for nearly two years, they have deemed it their duty to ask for extra help, to be applied as auxiliary to local effort where this method of action may appear to be indispensable or the most expedient.

The income for the year, including the balance at commencement, was reported as nearly reaching 8,000*l*. The present liabilities, spread over several years, 11,000*l*. Assets, including balance in hand, promissory notes for loans advanced (value 8,500*l*.), promises to the loan fund, and ordinary known annual income for a definite period, 19,600*l*. The money already advanced by the society for all purposes is 68,000*l*; its total outlay, paid and promised, amounts to 80,000*l*; and the entire cost of the work it has been a means of promoting is at least 400,000*l*.

The cases in which the committee have taken action during the year are the following:—Aiton, Ashford, Belfast, Blandford, Broadchalke, Berkhamstead, Broadstairs, Birmingham (Smallheath), Bognor, Cardiff, Clayton West, Darlington (North-road), Dawlish, Delph, Derby, Donaghey (Ireland), Ewell, Exmouth, Galway, Glasbury, Grange Gate, Hinkley, Herne Bay, Huddersfield (two cases), Hythe, Ipswich, Kilburn, Kirkby Stephen, Leominster, Londonderry, Luton, Mallow (Ireland), Malpas, Margate, Matlock Bank, (Melbourn,

the word of Christ into congregations having well-defined views of their duties, their powers, and the principles which guided their administration. They rejoiced in an heroic history, venerable traditions, a remarkable growth, an honourable reputation and standing among Christian communities. In piously glorying on account of these and other features of their position, he was not behind the very chiefest of his predecessors in the chair. He had, therefore, full freedom in reminding them that their peculiar profession might be fully witnessed, their administration in happy working, and their traditional name brightening in reputation and nobleness, but they were not the life. Great and precious as they were, they were of slight import beside faith, fortitude, knowledge, temperance, patience, goodness, brotherly kindness, charity. They would not bear comparison with the fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, faith, weakness, temperance. They must determine their spiritual state, not by the purity and perfectness of their principles, but by the fruitfulness of their holy lives. This rule of estimating true piety was of special interest to them as Congregational churches. Amongst them piety in the individual was expressed by some form of open avowal, which received recognition as credible and true by his entrance into the church as one of its constituents. He was thenceforth possessed of certain powers in Christ's congregation, and there was a constant call for the exercise of those powers as functions of his Christian life; and there was apt to be generated by the mere force, habit, and familiar surroundings of persuasion, resting on those outward signs, that he was in a state of spiritual health. It was their duty to guard against this false and formal piety. Many of the grounds of difference among religious communities did not even in seeming affect the life of the soul. The influence of prayer arose from our individual communion with God; there was no essential quality of piety in the use of this or that peculiar form of spoken prayer, but when a man's prayer was the exponent of his individual communion with God, then and then only was it true prayer. So the sacrament conveyed its quickening and sanctifying influences, not through one class of ideas, but in forms of thought as distinctly various as the individuals who partook of it. But although there was not a communion in the circumstantial and accidents of truth, there was a communion in the life of Christ. They regarded the congregation to be the ordained guardian and promoter of the life with which it had itself been quickened, and it could only generate a ministry of life as it had life and health in itself. Perhaps no index of the spiritual state of a religious community was more certain and true than the sort of teaching and guidance it accepted and was contented with. Sacramental ordination they had not among them either in sentiment or practice; it did not even in seeming impart spiritual quality and power to those to whom it was administered. It pretended to be a supernatural energy; its preternatural effects and observable working in the character of the ordained were wholly wanting. The artificial seclusion and special training of a priestly class gave no reasonable assurance that that class would have a deeper piety or a fuller life in Christ than others. The living Church should communicate of its own life to its teachers and guides, that they may in their office increase and intensify it. The Church of Christ had fallen far below this idea when it waited helplessly on Providence for its daily supplies of teachers, making no adequate effort to find or produce them, idly contenting itself with what provision might anyhow accrue to it. The same reproach rests on the Church of Christ when few desired the good work, and when the feebleness of desire on the part of the few reflected the indifference and coldness of the many to the great office which the church was under law to perpetuate. If the church possessed wealth, and indulged luxury in its ordinary life and habits, and left its spiritual teachers and guides to poverty, privations, and anxieties, and deprecations, men saw a repudiation of debt under pretence of paying them; and the church so acting impaired its own life. The wounds and wrongs which, coming from without, would nerve to heroism and endurance, brought shame, depression, and almost self-contempt when administered by deceitful friends. It was worse than nothing to bemoan such things, if sufficient effort was not put forth to prevent and correct them. From a revived life in the Church alone, and not from any economical expedient, could such evil find a remedy. The piety which blindly venerated priestly power, was under an enfeebling bewilderment of superstition which tempted the deceiver to enslave it. The piety which rejoiced in an order of men stamped and badged with the symbols of a recognised discipline had itself become formal; machinery ranked higher than life and power in this sphere. The piety which regaled itself with certain arts and power in its teacher to stir intense emotions for the moment, rather than in those powers of teaching and guiding which would form the character into virtue and goodness, preferred the excitement of dramatic effect to the solid and satisfying pleasures of life. By an inexorable law of nature, the religion was shallow and shiftless. And the piety which took its teachers and guides as a dole from Providence, rousing itself to no forethought or effort, but receiving Heaven's bounties just as they came, had the temper of the sluggard, and of course his fortune. Of the points thus hastily touched, two suggested further illustration. The first was the pecuniary maintenance of the teachers and guides of the Church. Amongst Congregationalists it was an entirely voluntary acknowledgment of their spiritual services—not that every man receiving its benefits should give or not give just as he pleased, for that would be an outrage of Divine law and natural justice; but that whatever any man gave he should give in simplicity, willingly. It was not to be expected or desired that the maintenance should be equalised to every man alike, or that the teachers and guides should be exempted from the cares of life to which other men were subject; but this promised there was a distinct obligation upon the church efficiently to provide for the pecuniary maintenance of its teachers; and there should be nothing careless or empirical in this part of the church's work. Instances were not few in which support confessedly inadequate was rendered to men ministering to congregations poor and small, but which, although poor and small, had within them one or more men who might without effort or sacrifice make the provision sufficient. In such cases they were too exclusively moved with pity for the suffering man or the pinched family; but far worse than all, Christ's work was not done, and never could be done while

these things remained unchanged. They would only waste time in discussing plans and schemes, if their Christian heart and conscience did not first say in Christ's name, "These things shall not be." The second point was the existence among them of the sentiment which tended to make the relation of the church to the teacher, that of master to servant, pay-master to hireling. He had no means of knowing to what extent this spirit had place and operation among them, and therefore in truth and honour he had no right to comment upon it. But he had seen instances sufficient to demonstrate its pernicious working, and to justify a word of fraternal caution. He had said enough to arouse every spiritual man to give his strongest resistance to this demeaning sentiment, which once admitted to have operation and sway in the churches, would make them no longer the home of Christ's freedmen, but the worst house of bondages where it was the hand of a brother that wronged and enslaved. A wrong to any of the brethren, and of course to the chief men among the brethren, was the wounding of the church's own life. There was no reason to anticipate that the teachers of the church would be treated with superstitious veneration and submission, or become lapped in luxury, under the guidance of the Divine rule of fellowship and equity. These evils were more likely to arise when another temper was dominant. The teachers and guides of the church would share its poverty and its riches, because partaking of its life. Another most requisite feature of ministerial character was a deep and reverential respect for their work, and when most sensitive and jealous of the dignity of their office they must not confound it with considerations of personal dignity and honour. He concluded with some considerations on the Christian work of the church, and how it was to be done. Piety, like all life, suffered from idleness. As Congregationalists they were credited with having carried freedom in the individual Christian and in the individual congregation to excess. The allegation, even if it were true, must not abate their admiration or use of their hard-earned liberty. But it might suggest to them the desirableness of more common counsel and united action; and if in the respect they had not yet attained all that they could desire, it was due to themselves, and only true, that their aim as churches had been difficult and high, to harmonise individual freedom with union and common action. There was yet, however, a deep and wide persuasion that they might make their unity more fruitful, a good to themselves and to others. This craving of their spiritual nature could not be satisfied but by patient and solemn attention to the question what was wanted and how it was to be supplied. They did not long for any mechanical organisation which might compare favourably with other human structures around them. It was not a question of policy how they might keep their ground or run successfully in the race of sects. Their aim was higher. They must be doing God's work, and serving their generation according to their light. They longed after some better thing, not because they doubted the truth and divinity of their principles, but because they believed in them. They were not, indeed, inexperienced in common counsel for the interest of the church. This Congregational Union happily fulfilled the office of maturing them and carrying them into action. Whether a more elaborate system of delegation than was now in use might better collect the common sentiment of the church, and distribute it, was a question open to and deserving of consideration. But long experience told them that they were not dependent on this or that form of organisation for the knowledge and performance of their common work. Fraternal love had often, by its own energy, created and efficiently worked out fit machinery when the occasion demanded. What had been done to such effect during these centuries of their organised existence in England might continue to be done now and hereafter. They ought to have the heart of the churches filled and possessed by the persuasion that in the work which they had to do the consent and participation of all the churches was good both for the work and for them. The urgency for greater combination had regard to two objects—the internal fellowship of the churches, and their efforts to propagate the Gospel of Christ. In fulfilling their work as churches to diffuse purity and goodness in the world, they must take care to maintain purity and goodness within the churches themselves. It had pleased God to give to the Congregational churches, all through their history, a conception of a higher standard of Christian fellowship than had been acknowledged by Christian communities generally as their practical rule. It had been their avowed confidence that the autonomic powers of separate congregations were the appointed and most hopeful means of maintaining this standard of spiritual character in the Christian people. In the light of this profession lesser degrees of disorder and evil in their churches were rendered conspicuous to themselves and to others. This standard had not, however, been maintained with equal jealousy in the communion of their churches with each other. The churches had not possessed or readily used facilities for protesting against or counteracting disorders which had established themselves in this or that one of their confederation. These disorders had not been great, comparatively with the standard of religious communities. The indirect and unorganised influence of piety had unceasingly operated to diminish the evil. It was not the existence or great extent of these disorders which was the true cause of concern, but the uncertainty and inadequateness of the efforts to remove them. The anomaly and reproach attaching to the present position of the Church of England did not consist in the rise of grievous errors of doctrine—not even in the fact that men remained in her, but not of her. Such things occurred in all churches. Greatly worse than that was the fact that so many in the Church were willing to have it so, and justified conduct as true and loyal which the general conscience must pronounce to be false and dishonest. And scarcely less reprehensible was the other fact, that those in her communion who saw and acknowledged the errors and schisms within the body were without any recognised function to protest against or prevent them. Their position as churches was happily different. Their self-governing powers had been their rejoicing—he feared their boast. The least amount of tolerated evil in their fellowship stood out clear and undeniable. What was the remedy? A practical answer to the question would be given during the sitting of the Assembly by Dr. Vaughan—(cheers)—who in all personal virtues and in all mental endowment was a

master in Israel, and spoke with a venerable authority on a question like this. Combination to correct these evils was within their power, and in perfect harmony with their peculiar principles and polity. It would be of small import whether the methods adopted were their own, or were kindred to the methods of other Christian communities. It would be free to them to adopt the models of their fathers, and be guided by the traditions which commended them, as men who had understanding of their own time to do as they did, and form models and methods of their own, in the spirit of their Divine faith. Only let the great force of life in Christ operate freely, and the issue would be spiritual and Divine; and to counteract the imperfections of their best endeavours there would be the freedom residing in their churches to modify their counsels and mould them into perfectness. (Applause.) The Congregational polity was suited to all time, circumstances, and wants; and they were unwittingly and blindly, but really, traitors within their borders who, avowing that their polity was the right one, the best, most apostolic, and most Christian-like, would hint that it must carry about with it infirmities and defects which made it local and temporary, and be perpetually exposed to be upset and supplanted by the superior human craft of inferior systems. The second end to be sought by greater combination was to give better effect to their efforts in propagating the Gospel of Christ. If their churches acknowledged the duty, and would learn the practice of taking a direct share in their common counsels and schemes for maintaining truth and piety, such as their colleges and societies for missions, and in formally accepting the responsibility of the works they were expected to support, there would be distributed to every part of their religious community, more equally and certainly, those motives and obligations which called forth the energies of life in Christ. He concluded by saying—Our individuality and independence as churches are so clearly defined, and are, by nature and habit, so active and zealous, that there is no fear of any infringement of them; and it may surely be expected that the energy nursed in this freedom will have extraordinary results when spontaneously brought into combined operation. Our "rope of sand"—the similitude by which our ecclesiastical critics describe the brittleness and disintegration of our fellowship—has stood a wonderful amount of straining in these centuries of stormy conflict. It has held our vessel to its moorings. By means of it we have weathered gales which drove others from their boasted anchorage, and for the time shipwrecked them. We are not persuaded that in respect of unity and combination our Christian brotherhood finds ought to envy in a distracted Popery, in an Episcopacy binding opposites and antipathies into contiguity, but not welding them into cohesion—(laughter)—or in the well-compacted system of Presbytery which, even in times quite modern, has divided itself into many sects, and which, even in this hour, when commendably seeking the reunion of these disjected members, must content itself with existing in the antagonist forms of bond and free. It is time that we honoured our system as we know it, and as it has honoured itself—(cheers)—in the absence of any special advantage and encouragement at any part of its career. Let us not treat it as if the nickname given by its opposers were the welcomed distinction of its friends. If my speech has been too free, I can offer no apology but the strength of my desire for the well-being and well-doing of Congregational Churches of England and Wales, of whom your exceeding kindness has made me for the hour the trusted counsellor. But I expressly and utterly absolve them and you, unitedly and severally, from the least responsibility for any word I have spoken. That I will bear myself alone, and yet I do not the less passionately entreat your earnest conference and prompt action in attending to those great affairs on which I have commented. O Christ! Eternal Light and Love! live Thou in our hearts! And may the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever! Amen.

In the evening the annual general meeting was held in the Free Trade Hall, under the presidency of Mr. Samuel Morley. The proceedings of the evening meeting were very interesting. After a brief speech from the chairman, the Rev. Dr. Vaughan delivered an address on "English Congregationalism in its relation to the Churches of the Past and Future," and Rev. Dr. Halley also spoke.

(From a Correspondent.)

The Autumnal Meeting of the Congregational Union of England and Wales was inaugurated on Monday evening last, by a sermon in Cavendish Chapel, Manchester, by the Rev. D. Thomas, B.A., of Bristol. His text was taken from Hebrews xii. 3, 4. Having opened the discourse with a word or two of criticism on the passage, showing that Christ was therein presented to us rather as the "leader" and perfection of faith, in one word as our Example of faith, he spoke of that example as especially related to three points—1. In the loveliness and want of sympathy which He experiences in His work; 2. In the Apparent want of success that attended His work; 3. In the shame and ignominy of His death. It was a most thrilling discourse. Every one that listened to it seemed to feel that it was searching their heart and trying their reins. As was subsequently remarked, no such sermon had been heard in this generation, unless indeed it was the Missionary sermon of the same preacher the year before last. A greater impression we never witnessed, on an audience not to be moved by anything but real spiritual power. There was no oratory about it, not a sentence. It was uttered in a feeble voice, in a great, overcrowded, constantly disturbed building. The language was sometimes hesitating, often repetitions, and it was as though "God did beseech men" to accept and follow in the path of faith which Christ pursued. The Congregational Union meetings have not failed, of David Thomas's sermon be the only good product of

its gathering. It was worth a journey from London to Manchester to hear it.

But, indeed, the Union meetings have opened well in session also. An appropriate address from the chairman (Dr. J. R. Campbell, of Bradford), was followed by two papers, which were read one after the other. The first was by the Rev. J. Stoughton, of Kensington, on Congregational reform, especially in reference to the condition of our smaller churches; and the second was by Mr. Henry Lee, of Manchester, on the improvement of ministerial incomes. Mr. Stoughton quite outdid himself in point and force of remark, and Mr. Lee's paper was perfect in its kind. A smart and excellent discussion followed, and these matters are to be considered further by a sub-committee, to be appointed this day (Wednesday).

BRADFORD ELECTION.

The Leeds Mercury of this morning says:—"Yesterday morning a numerously attended meeting of Mr. Miall's committee was held in the Central Committee room, Oxley's warehouse, Bridge-street. Mr. Miall, in the course of a brief address, expressed greater hope in the successful issue of the contest than he felt a week ago. He had addressed above a dozen ward meetings, his speeches had been listened to with rapt attention, and on only one occasion had a solitary hand been held up against him, and he was not quite sure whether or not that individual was a bona fide objector to his candidature. He felt that the great bulk of the people were with him, and so far as the canvass had proceeded it was in his favour. The great difficulty was with the neutrals, apathetic people who would not declare themselves on either side, and on them depended the result of the election. The most hopeful spirit was shown at the meeting, and the assembly separated in the confident hope that Mr. Miall would be placed at the head of the poll, if his friends continued the unceasing exertions which they had pursued so far in the present struggle."

The same paper contains a long report of an aggregate meeting of Mr. Miall's friends last night at St. George's Hall, which was crowded to suffocation. Mr. Alderman J. V. Godwin occupied the chair. Amongst the gentlemen on the orchestra were Mr. E. Miall, Mr. Robert Kell, Mr. A. Illingworth, Mr. S. C. Kell, Rev. J. G. Miall, Mr. Alderman Rawson, Mr. Alderman West, Mr. Councillor Scott, Mr. John Smith, Mr. J. Boothroyd, Mr. J. Wales, Mr. J. Cooke, Mr. A. Briggs, Mr. Alderman Law, Mr. Alderman Mitchell, Mr. Councillor Whitehead, and others. When Mr. Miall made his appearance he was received with a perfect ovation, the audience rising to their feet, cheering, waving their hats, caps, and handkerchiefs, and applauding for several minutes. Mr. Alderman Godwin was also received with similar hearty marks of approval, and it was some minutes, so great was the enthusiasm, before the audience subsided into a sufficient state of quietude to allow the proceedings to commence. When Mr. Godwin rose to address the meeting he was again loudly cheered, and when silence had been obtained he read Mr. Goldwin Smith's letter, which appears in another column, and also one from Mr. H. Forbes, a gentleman well known in Bradford, but who has now retired from business. Mr. Forbes expressed his hearty wishes for the success of Mr. E. Miall.

Mr. MIALL, on rising to address the audience, was received with a perfect ovation. He commenced his speech as follows:—

So far as I can see I feel perfectly justified in believing that it is the intention of the constituency of Bradford to return me as your member of Parliament. (Loud applause.) I desire to bear in mind the admonition—"Let not him that putteth on his armour boast as one that taketh it off." (Applause and uproar.) But I feel warranted by the statements of my committees, and by the general favour which I have received at the hands of the Bradford people, and especially by the earnest devotedness of purpose which those who are working with me are displaying in regard to the election—in drawing the conclusion that the issue when it takes place about this time next week, will be in favour of those advanced Liberal opinions which I have professed. (Loud applause.) You will send me to Parliament not as a delegate strictly bound down to written instructions; you will rather send me as a member of the first deliberative assembly in the world, in order that I may interpret to them by my voice and my vote your wishes with regard to legislation in general. (Applause.)

A resolution, "that Mr. Miall was a fit and proper person to represent Bradford, and that the meeting pledged itself to secure his return by every legitimate means in their power," was all but unanimously carried, and after ringing cheers had been again given for Mr. Miall, a vote of thanks was passed to the chairman, and the vast assembly separated.

MARK-LANE—THIS DAY.

The attendance at this morning's market was limited, and business in all descriptions of produce progressed slowly. The arrivals of wheat from Essex and Kent have been only moderate, and, with a fair demand for both red and white qualities, the extreme prices of Monday were realised. In foreign a good retail business was transacted, at fully that day's rates. Barley continues scarce, and the quotations have an upward tendency. Floating cargoes of wheat were in brisk demand, at advancing prices. Barley was also eagerly sought for. Other descriptions of grain were in active demand. The malt trade is without attraction. The supply was moderately extensive.

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The Nonconformist.

WEDNESDAY, OCT. 9, 1867.

SUMMARY.

THERE is no smoke without fire. A number of sensational reports were launched on the Paris Bourse last Wednesday, and created a panic of such intensity as was not surpassed on this side the Channel when the failure of Overend and Gurney was announced. Though all the rumours were declared by the *Moniteur* to be "entirely devoid of foundation," French credit has not recovered the shock, and has been further affected by genuine news of an invasion of the Roman States by Garibaldian volunteers. Intelligence of their movements is scanty, the telegraphic wires having been cut in several parts of the Roman territory. But we gather that there has been an encounter between the insurgents and Papal troops, in which blood has been shed; that the invasion is at present rather a series of raids than a connected plan; that the population is apathetic; and that, though an Italian army 50,000 strong guards the long frontier of the Papal States, numbers of Garibaldians continue to steal across to reinforce their brothers in arms. Insurgents better armed, and in disciplined bands, have, we are told, appeared in the provinces of Velletri and Frosinone. Garibaldi himself, on attempting to reach the mainland, was arrested when about to embark at the Island of Maddalena, and conducted back to Caprera, from whence he has issued another proclamation, urging his fellow-countrymen "constantly to march forward upon the sacred cause they have traced for themselves with the calm and the majesty of a nation conscious of its force," and to "achieve the redemption of Rome by every possible means."

Meanwhile Signor Nigra, the Italian Minister, is at Biarritz, and is reported to have obtained from Napoleon III. the promise of material modifications in the September Convention, which will allow the Government he represents greater liberty of action than heretofore. But, apart from the vexed Roman question, the French Emperor is sorely pressed with domestic anxieties. He has just lost M. Achille Fould, the most trusted financier in France since the Empire was established, and whose death at this juncture is a national calamity, and it is imperatively necessary that the Emperor should devise some means of removing that settled distrust which is paralysing the industry of France. That system of personal government, which the French Sovereign has established, overwhelms him with responsibility without retaining public confidence. It is now believed that real concessions in the direction of constitutional freedom are about to be made, and that when his Majesty leaves Biarritz he will seize an early occasion to make such a public declaration of his pacific intentions as will entirely reassure the public mind.

There is a Fenian panic throughout England which, though no doubt greatly exaggerated, is not without foundation. At places so far apart as Harrow and Berwick there have been plots to capture the arms of volunteers at the depots, and rumours of other Fenian outrages, or intended outrages, come in from various quarters where Irish-Americans, who dare not show their faces in Ireland, congregate. To set one race against another, and thoroughly frighten the British Government and people, is the object of these amiable incendiaries. But it is not easy to see how all these atrocities are to achieve

Irish independence. However, the metropolitan police are being armed with the cutlass, and prison-vans are in future to be closely guarded. The Fenians in England will soon have an opportunity of showing the extent of their power. Before the month closes the twenty-four prisoners charged with being concerned in the murder of Sergeant Brett, and the rescue of Kelly and Deasy at Manchester, will be put on their trial before a Special Commission. If not rescued by Fenian filibusters, many of them will, no doubt, pay the penalty which their crime merits. But there is too much reason to fear that any Irish outbreak at Manchester or elsewhere would be put down by an English mob as much as by police interference—for the diabolical acts of the Fenians are creating in our large towns a very dangerous state of feeling which is not easily restrained.

Although Mr. Ripley has withdrawn from the field, a severe contest is expected for the vacant seat at Bradford. Mr. Thompson, a leading lawyer of the town, and the proprietor of a large brewery, has been persuaded by his friends to come forward as a candidate, and has issued an address from Dresden which embraces the principal items of the Liberal creed. Though his views are too advanced for the Tories, it is supposed that many of that party will support him as less obnoxious than Mr. Miall, and because he objects under any circumstances to the secularisation of Church revenues. Apparently they do not feel strong enough to bring forward a candidate of their own, though Mr. Busfield Ferrand has been in the town to see how the land lies. It will therefore be a battle between Mr. Thompson and Mr. Miall. Though the latter is unquestionably the popular candidate, and has probably the more influential and compact organisation, his committee are working with an untiring energy and spirit, that takes nothing for granted, and the chosen candidate of the Liberal party is holding meetings in every part of the borough. In addition to the gathering at the Alexandra Theatre, reported elsewhere, to hear from Mr. Miall a full declaration of his opinion, there was an aggregate meeting at St. George's Hall last evening, at which Mr. Alderman Godwin, who had been put forward for the vacant seat, presided. The capacious room, which will hold 4,000 persons, was excessively crowded, orchestra, stalls, area, and galleries, being alike crammed. A resolution in Mr. Miall's favour was carried all but unanimously. For other information relative to the election we must refer to our news columns. The writ had not been received yesterday, but should it be received to-day, the nomination will in all probability be fixed for Monday, and the election on the following day.

THE SEPTEMBER CONVENTION.

THE news from Rome, Florence, and Biarritz alike leads to the conclusion that the *status quo* in Italy cannot be maintained. There was method in Garibaldi's madness. The Italian patriot's advice has been sufficient to bring about an invasion of the Roman States, but his absence is calculated to prevent its success. Bands of insurgents have broken through the cordon of Italian troops and appeared in several of the small towns of the Papal territory. At one place the Pontifical gendarmes capitulated; at another the revolutionists were dispersed; at a third, Bagnarea, an encounter is said to have taken place between the Garibaldians and the Pontifical Zouaves in which the former were defeated with seventy killed and wounded. Though it is reported that number of volunteers were flocking across the frontier to join their countrymen, it is not likely that sufficient numbers will be gathered together to cope successfully with the Papal troops, nor do the insurgents appear to have that disciplined organisation or command of resources, which would lead to success, even against the inefficient force which the Roman Government can bring against them. Rome itself is as quiet as the grave. The people are apathetic or despondent, and the city itself is deserted by all but residents who cannot leave, and have been terrified by the visitation of cholera.

We may assume that the movement will fail, that the invaders will be eventually dispersed or captured, and that Menotti Garibaldi, who commands them, may possibly fall into the hands of the Papal troops. It is of small consequence to the ultimate result. Indeed the failure of the enterprise is more likely to bring about the desired end than its success. The triumph of the insurgents might lead to French interference or to the flight of Pius IX. from Italy to England. But the dispersion of the volunteer bands goes little way to ensure the safety of the temporal power of the Pope. It is

probable that Garibaldi, with a sagacity for which he has little credit, foresaw the inevitable issue when he embarked on his apparently rash enterprise, and calculated that his movement, whatever its immediate result, would in the long run be fatal to the September Convention. He may confidently have thrown down the gauntlet to the Pope and his French protector, in the spirit of the old proverb, "Heads I win, tails you lose."

It was only needful that the September Convention should be put into practical operation to expose the injustice and absurdity of its provisions. It is simply monstrous that Italy should be placed in the position which that treaty has marked out for her. She is called upon to preserve not for her own benefit, but to subserve the policy of the French potentate, a Pope-Prince who, as a secular Sovereign, refuses all terms of amity and friendly arrangement, and as a Pontiff claims to exercise rule over the subjects of Victor Emmanuel, and to anathemise their King. It is the Roman Court, and its creatures in Italy, who are the main instigators of domestic trouble and discontent in the Peninsula, and who nevertheless are amenable to no responsibility for their acts. Can we wonder at the strong language with which Garibaldi denounces this intolerable state of things, which makes the Pope in a sense the master of Italy, without any power of redress but through the violation of a Convention, which Napoleon III. has already, to suit his own purposes, evaded?

How long the September Convention might have continued in force, but for Garibaldi's enterprise and a fortunate conjuncture of events, it is impossible to say. The self-immolation of the Italian patriot has once more roused his countrymen, and changed the policy of the Government. Whatever may have been the intentions of Signor Ratazzi, it is no longer possible for him or any other Italian statesman to carry out the policy which the French Emperor has imposed on Italy. Garibaldi has precipitated a crisis which can only be terminated in one of two ways—the return of a French garrison to Rome, or an arrangement which leads to the virtual suppression of the secular authority of the Pope. Each of these alternatives is an embarrassment to the French Emperor. The first, if it did not bring about the armed resistance of Italy, would ultimately alienate the sympathies of the nation from France. It could not be aught but a temporary arrangement, fraught with difficulty and embarrassment. The last alternative, though likely to arouse for a time the animosity of the formidable priest party in France, would only hasten an inevitable event, while it would secure for France a valuable ally. Prussian sympathy is not a barren sentiment, but a substantial help, to a Government like Italy; and, whether or not the French Emperor regards a war on the Rhine as a probability, his *prestige* would receive a severe blow by the cementing of a close alliance between the Courts of Berlin and Florence.

We may, therefore, conclude with the *Times* that the days of the September Convention between France and Italy are numbered. There is good reason to believe that some negotiations with that view have been entered into at Biarritz, but that no absolute decision will be made till the present insurrection is disposed of. Should the Garibaldians gain head, the Italian forces may be permitted by the Emperor Napoleon, as the least of two evils, to cross the frontier for the protection of the Pope. That barrier once passed, the September Convention falls to the ground. If they are defeated, it is impossible that Italy can submit to a treaty which obliges her to keep a large army on the confines of the Papal States, to prevent aggression on a Sovereign Pontiff who acts towards her as an enemy. No Government could be now maintained at Florence on this basis. No doubt Napoleon III. will insist on the independence of the Pope; and whether that object will be secured by leaving the Eternal City in his absolute possession, and allowing Victor Emmanuel to occupy the Roman provinces, or by simply withdrawing the prohibition which prevents Italy from overstepping the frontier, and thus obliging Pius IX. to come to terms, the same result will eventually come about. The temporal power of the Papacy is crumbling away, and not even Napoleon III. can do more than retard the ultimate issue.

IRELAND.

THE Lord Lieutenant has been feted during the past week by the citizens of the commercial capital of Ireland, on the occasion of the opening of some new docks, and is said to have received "the greatest welcome given to anyone in Belfast for many years." It was altogether

a creditable display. Though Lord Abercorn is the representative of a Conservative Government, all party feeling was laid aside on the occasion, except in one instance. Liberals very properly united with Tories in doing honour to a Viceroy who has discharged the duties of his high position with moderation and grace, and to an Ulster landlord who acts upon the maxim that "property has its duties as well as its rights." But it so happened that the same train which brought Lord Abercorn to Belfast, also carried thither Earl Russell. Orange fanaticism could not be content with welcoming the former without insulting the latter, and published a proclamation denouncing the late Prime Minister, though he was visiting Belfast as a private citizen, as "the deadly foe of Irish Protestantism." It does not, however, seem that the mass of the respectable population of the town showed any sympathy with this gross breach of hospitality. Earl Russell came and went without any demonstration for or against him. In the brief speeches of the Lord Lieutenant, he dwelt upon the prosperity of Ulster, the enterprise of its flourishing capital, and the importance of restraining party and religious animosities, but altogether refrained from any allusion to the general condition of Ireland.

The event which brought about the Viceroyal visit is naturally suggestive. Why should the province of Ulster occupy so exceptional a position of prosperity in the sister island? Why have not the other three provinces a similar tale to tell of improvement and civilisation? The question, though not new, is one of great interest to economists and statesmen. Something is no doubt due to the past history of the province, and the circumstances under which it was colonised—something also "to that union of the caution of the Scotchman with the genius and vivacity of the Irishman," to which Lord Abercorn adverts. Nor can we altogether ignore the Protestantism of the community which tends to promote free thought and self-reliance, though we are told that fully one-third of the population of Belfast is Catholic. But there must be other and less recondite reasons for the marked difference between the north and the south of Ireland—for the industry and spirit of hopeful enterprise of Ulster as contrasted with the apathy and despondency of the other provinces. One of the most important of these causes is "the sounder agricultural economy of the province," which, by giving security to the occupier of the land, has, as the *Daily News* observes, "contributed to form the bracing moral atmosphere in which the industrial virtues grow, and to supply the sap which feeds them." We quite agree with our contemporary that "there is no reason, save vicious social arrangements, and the popular habits which are the result of those laws, why the prosperity of Belfast, and the group of towns which cluster about it, should be exceptional. The same, or yet completer, freedom of industry elsewhere, in regard to the commodity which is the first source of all wealth, the land, would produce corresponding effects."

Month by month the question comes before us with increasing urgency—can legislation provide, not a complete, but a partial remedy for the ills of Ireland? Must Parliament give up the task in despair? Have the British people well considered the serious consequences of neglecting to undo the evils of past misgovernment, and the really dangerous condition of Ireland? Though the Fenian insurrection was crushed last February, can it be said that that perilous fanaticism has died out? Though Lord Abercorn is obliged to observe a discreet silence on the subject, it is too well known that he has nothing hopeful to recount. We hear of renewed precautions taken in Dublin, of the doubling of the police-force on the several beats, of the strengthening of the defences of police-barracks, of the further arrest of suspicious characters. If a prominent Fenian dies, as was the case at Limerick the other day, thousands of persons attend his funeral in open day. Though Fenianism in Ireland cannot raise its head against the law, it exercises a secret control over the mass of the population; and thousands who put no faith in it as a remedy for national wrongs are spell-bound by the terrorism it exercises. In a certain sense this defeated fanaticism governs Ireland. The Catholic priests, in vain denounce it as immoral and hostile to their claims. The people in this case disregard their spiritual guides, and hug the wild hopes which the Fenians inspire. No public meeting, not even against the Irish Establishment, can be held in any considerable town, because it would be infallibly turned into a Fenian demonstration. Emigration to America knows no cessation, land is going out of cultivation, and though Ireland has been blessed with a tolerable harvest this year, there

can hardly be any doubt, notwithstanding Lord Abercorn's splendid hospitalities and impartial rule, that Lord Derby's Government will meet Parliament next February with a renewed demand for the suspension of the Habeas Corpus Act.

This is no fancy picture. It is simply a faint reflection of the opinions of resident Irishmen, and the observations of intelligent travellers. Fenianism cannot overthrow British rule, but it has made Ireland ungovernable in the ordinary fashion. It is this state of things which the Imperial Parliament, willingly or unwillingly, must look in the face. The Legislature has to deal with a nation in despair—a despair which is degenerating into a war of races, which derides a redress of grievances, and is almost ready to welcome revolution. If British statesmanship is not equal to the emergency, Ireland must, sooner or later, be the scene of more formidable outbreaks than any that have yet been repressed. It is the gravity of the occasion that will oblige Parliament to grapple seriously with the Irish question. Whigs and Tories alike have shrunk from attacking the landlord monopoly and the dominant Church in Ireland. But now the danger of inaction is greater than the peril of proposing sweeping changes, and those great reforms which have not been conceded to justice, will now be indubitably extorted from the fears of our ruling class.

THE TWO NORTHERN LIGHTS.

In a free country the conflict of opinion never ceases to be waged. When one question is settled another is at once opened, and the battle which seemed to be brought to a close is renewed on both sides with all the fierceness of prejudice or conviction. In English political life there is no such thing as stagnation. Every public movement looks beyond the attainment of the particular object which engages its attention. Thus, nobody fancied that Parliamentary Reform was more than a means to an end. Although essentially wise and just in itself, and to be desired for its own sake, it was chiefly prized by the one party and dreaded by the other, because of the ulterior objects which its advocates desired to achieve. An extension of the suffrage without a corresponding change in the institutions of the country would be simply to multiply the players on the board without altering the nature of the game. The Tories saw clearly enough into what path Parliamentary Reform would lead the nation. They therefore opposed it with all the influences at their command until further resistance was useless. Now they have made large concessions—they have taken "a leap in the dark"—in the hope that the prestige of a victory, which they feared only little less than defeat, will enable them to mould democracy to their own ends. Their course is plain enough. It is to teach the people to "rest and be thankful"; to persuade them, if they can, that the blessing of an extended suffrage is the last crowning glory of freedom; and that the two extremities of the social scale should unite to discountenance agitation of every kind. The Liberal party, on the other hand, is gradually shaping out for itself a clear and definite programme. It is not in the mood for inaction. It values the Reform Act just in so far as that measure promises to secure other legislation of a beneficent kind. In one of the "Essays on Reform," Sir George Young showed how fruitful of beneficial legislation was the first Session of Lord Grey's Reformed Parliament. Arguing by analogy, we may fairly anticipate that household suffrage will be productive of at least an equal amount of good. Fortunately, however, we have a more trustworthy guide than historical analogy. We see the current of public opinion already flowing into certain broad channels; and we see, too, the representative men of the Liberal party, not servilely waiting for some future indications of the mind of the people, but bravely taking their places as public instructors in the foremost ranks of the army of progress.

Scotland has always contributed a large quota of its best men to the popular cause. They have sometimes been men with crotchets; but it is often the strength, although not unfrequently the weakness, of independent men to have crotchets. Two of the most notable of the Scotch members have delivered addresses to their constituents during the past week. It is impossible that Mr. Grant Duff and Mr. W. E. Baxter can speak on any public question without saying something worthy of respectful consideration. Their political conduct in the past is not without its strong contrasts. Mr. Grant Duff had a weakness for "the tea-room." He played the part of critic to Mr. Gladstone. He was not always friendly or just in his tone towards Mr. Bright. He is somewhat of a doctrinaire. He is too philosophic, too didactic,

for the House of Commons, and attempts flights which are beyond the reach of his soaring wings. There is perhaps no better informed man in his own or in this country. His knowledge of European politics has been acquired by intimate personal observation of the working of the political system in every part of the continent. There is scarcely a statesman of the present generation with whom he has not exchanged ideas. If he had possessed the qualities of a leader, or even those of a steady subordinate, his great stores of information, his extended acquaintance with men and things, might have been turned to good account. Mr. Grant Duff, in the House of Commons, is generally disappointing. His rhetoric is too laboured, and his dogmatism offends good taste. But among his constituents in Elgin he appears to the utmost advantage. There he can say what he pleases, and speak as long as he thinks fit. He has, moreover, ample time for preparation, and as he does not trouble himself to deliver more than half-a-dozen speeches in the course of the year, he incurs no danger of repeating himself. The result is that his annual review of the Session is a brilliant essay, in which he criticises everybody all round, analyses the motives as well as the acts of statesmen, and literally "surveys mankind from China to Peru." Mr. Baxter is essentially a more practical politician. He is hard-headed and matter of fact; content to perform the duties of the hour; loyal to his party, and yet true to his own convictions; courageous enough to face unpopularity; and, while never employing the language of sentiment, still capable of great earnestness of expression as well as of feeling. These two Scotch members may fairly be regarded as representative men. They carry with them all that is healthy in the mind and purpose of the Liberal party in Scotland. Their extra-Parliamentary utterances have, therefore, at the present moment peculiar value and significance; and we are glad to say that these two public men, in temperament so dissimilar, and attached to different schools of thought, see eye to eye with one another and with the Reform party in this country, on all the most important questions which promise to absorb the attention of the new Parliament, and some of which, indeed, will tax the wisdom of our legislators from the earliest period of the ensuing Session.

We do not care to show wherein they agree and wherein they differ in their estimate of Mr. Gladstone or of the Chancellor of the Exchequer. The Tories will scarcely thank them for the tribute which they both pay to Mr. Disraeli's inborn Radicalism, and for the belief which Mr. Baxter expresses that the author of certain passages in "Vivian Grey" is quite capable, if he can only sufficiently hoodwink his party, of dealing satisfactorily with the Irish Church. In religious matters Mr. Baxter avows himself to be a voluntary pure and simple, and subscribes heart and soul to the doctrine of the Duke of Argyll, that national establishments have seen their day. It is therefore needless to remark that he strenuously opposes the maintenance of the Irish Church, and advocates the secularisation of her revenues. On this subject Mr. Grant Duff speaks with equal emphasis. "All consistent Liberals," he says, "must hope that the time will one day arrive when discussions on ecclesiastical subjects will be as completely out of place in the House of Commons as they are in the Congress of the United States." Mr. Baxter would have the land question in Ireland dealt with, in the first instance, by a Royal Commission, and suggests that Mr. John Stuart Mill and Mr. Caird might represent the popular party on that Commission. Mr. Grant Duff raises a note of warning by calling attention to the historical fact that "three quarters of an hour, on the 24th of September, 1790, sufficed to settle this whole group of questions in France"—a civil revolution, which he was careful to point out, took place in a time of profound peace. While the member for Elgin burghs would be content with Mr. Bruce's Education Bill of last Session, his more Radical countryman proposes to sweep away the centralised machine altogether, and establish a local ratepaying, secular system, on the model of that which exists in the United States and the Canadian provinces. Both advocate the opening up of the two great English Universities, without any distinctions of an ecclesiastical or sectarian nature. Both believe that the funds of these richly-endowed institutions are grossly abused, and that revolutionary changes in the administration of them are imperatively needed. Mr. Grant Duff predicts a "fierce demand" for the Ballot; Mr. Baxter also thinks that Parliament will be "driven" to adopt it. We might continue our comparison; but we have said enough to indicate the remarkable coincidence of sentiment between the

two honourable gentlemen. Like them, we anticipate that great changes are impending—changes which we can contemplate with the hopeful conviction that a country must be made happier and better the more justly it is governed; and that democracy, if it yields such fruits as those which are promised, must, as Mr. Grant Duff truly says, make the England of the future a better place to live in than the England of to-day.

OUR LANDLADY.

Born the great dramatist himself, and all the best writers of fiction, have appreciated the fact that "our landlady" is at least as important a personage as "mine host." Her type of character, as well as of appearance, is as endlessly varied, as her power over your comfort and peace of mind is all but unlimited. She may be as upright, and (incredible as a lean landlady may sound) almost as slender as a high bailiff's rod, or she may be as big and bulky as a harbour buoy, and as tortuous as any steel screw, and as hard. You may find, when it is too late to apply any remedy, that she has made deliberate omissions in your bill, and hidden away sandwiches or a pot of her own preserves in your carpet-bag. Or the Goneril or Regan to this Cordelia may treat you with as little humanity as they formerly showed to their father, and if they do not turn you out of doors, prey upon you remorselessly, if they keep hotels, through their unconscionable tariff, and if they let lodgings, under the allegory of a cat. Some landladies are never to be seen, and are absolutely inaccessible except through their minions. Some, as salaried superintendents, are deplorably destitute of any of the personal instincts and attributes of a landlady. We owe to the same prolific pen a Mrs. Lirriper and a Mrs. Bardell; the lady who yearns over an afflicted lodger with unfeigned and generous pity, and the lady who loves a lodger when he is stout and prosperous and wears spectacles, "not wisely but too well." It may be because we are not prosperous enough, or it may be that we are neither stout nor wear spectacles, but we have met repeatedly with a landlady who behaved to us like a mother, but not at present with one who has appeared in the least anxious to be our wife. Perhaps her courage failed her, when it came to falling into our arms, or she fell out over the preliminaries with Dodson and Fogg! Possibly it proves a humiliating deficiency in our knowledge of the world, but we are on the whole rather inclined to believe in our landlady. Our only association between her and her cat, is that we were once supplicated, being the only man in the house, to go down into the cellar to dislodge a burglar, and found ourselves face to face with a large yellow feline quadruped, who appeared quite as much terrified at the white-faced mistress or maid as they were at him. Years before, at a watering-place which we will not mention, we had to beat a premature retreat from under our landlady's roof on account of—well, not quadrupeds,—but the result was a change to apartments so incomparably better, and which would not otherwise have come in our way, that we felt quite grateful for our misfortune.

If we continue for a moment the not very long catalogue of our disasters—the inconvenience of another change, which we felt was due to the deceptions of life, more especially its cleannesses (we were living not a thousand miles from Hampstead), we have always considered richly recompensed by the acquisition of a totally new word. It was a word which our landlady had used in recommending her parlour and bedroom, and before we had tested her quality and theirs, namely, "they were so convenient, being *adignous*." In our very limited experience on the continent, we have had one or two curious passages with "mine host," but retain no recollection of "our landlady." Indeed we doubt very much whether we ever saw her face. Not so with our impressions of Derbyshire and Yorkshire, of the Lake District and North Wales. These are as closely bound up with "our landlady," as the impressions of the botanist are with his dried specimens, or those of the man who writes a journal, with his journal.

We hope we shall never forget the look, half of kindness and half of scorn, into which a grim, weatherbeaten Cumberland landlady's visage relented, under the pathetic or serio-comic appeal of our travelling companion one summer, years and years ago, when she placed silently on the table an immense apple-pie, after having told us before, in a tone meant to be as inexorable as fate, that we "couldn't have no pastry; it was all bespoke." Does he still recall, we wonder, how we gave another landlady (a long

way from Cumberland) the name of "Madonna" because of the pure and motherly beauty of her face? and does he know that what was then her one child, very tender and small at that time, has grown up to be a stalwart young sheep-farmer, and to see sisters following in his wake old enough to be one of them the dairymaid and the other the cook? Yes, the numbers of the household have multiplied, and the house has expanded from little to big, and the Madonna herself must be two or three stone heavier, but the inextinguishable charm of the place remains still (keeping even insignificant facts vividly remembered) in the elastic mountain air which you breathe, and the mountains themselves on all sides of you, and the mountain adventures which you are sure to hear planned every morning, and may compare notes over every night.

We seldom hear or read now of that Old Testament prophet, who was also a herdsman, without being reminded of a little inn with his name on the sign-board—an inn the more noticeable for its homely simplicity, because it stands very near to some of the finest mansions and parks in the land. What was to be remarked quite as much, was that two or three of the customers who dropped in when we were there, seemed at least as unsophisticated. But it was our landlady who was the jewel. Imagine how we opened our eyes, when this middle-aged, well-to-do matron, on being asked what we were in her debt, rejoined by another question, whether we should think a penny too much? Did the good creature intend poking fun at us? Her tone was too grave, her manner too courteous, for any supposition of that kind. Had she some private interpretation of her own of the parable of the Good Samaritan, to the effect that the proper thing to do when you pay innkeepers is always to give them a penny? The real explanation was no doubt that which she herself supplied on our respectfully declining to be fed on these terms. An appetite did not happen on that particular day to be one of our belongings, and she said (evidently guaging her charge by the literal consumption of property), "You've eaten almost nothing." It is only fair to add that neither the beautiful order and cleanness of her little inn, nor the quiet efficiency of her ways, nor the great moderation of her wishes, appeared to less advantage on the occasion of later visits, when, as it happened, there would have been a great deal more excuse for a tolerably large bill. The last thing we remember about the place, is her daughter slipping a great bunch of roses into our little girl's hand as we were going away from the door.

The next of our landladies who rises in vision upon us, is one not designated scripturally or in any way remarkably, but rejoicing in one of those names which, as a Miss Smith once said of her own, are not so much a name as "a denomination." When we add that she was of the Principality, our readers will, perhaps, think we might as well have said at once that she was a Mrs. Jones. We should be very sorry, however, to think that she only was, or that she has had an opportunity of changing her name. It would be an irreparable loss to their clients, whether of the shepherd, or the tourist and angler species, if either she or her excellent husband were not still in the flesh. On what seems good authority, it has been alleged that there are more Joneses in the world than Smiths. It may be so, but we are prepared to maintain that there are very few Mrs. Joneses like our Mrs. Jones. She will excuse our mentioning it, but our Mrs. Jones had only the partial use of one eye, which she made up for by a peculiarly emphatic use of one foot. In exactly proper order, we ought to have begun by saying that she was in one sense eminently a person of one idea. The water was always quite boiling, and the trout always plentiful, and done to a turn, but if our landlady came to receive orders, or to answer the bell, it never by any chance occurred that she remembered more than one thing at a time. Was it simply a form of Celtic intensity carried to its highest power which led her to concentrate herself in a half unconscious manner on doing the one thing thoroughly well? Or had she really a bad memory, like another Welshwoman who once made that confession in our hearing by saying, "You see I have such a bad mind"? All we know is, that if two articles were required, she had always to go out of the room a second time, and if three, a third time. What was curious, too, was that she used to appear just as much astonished as if nothing of the sort had ever happened before. The wild roll which she gave with her one sound eye, and the stamp of her foot, and the indignant slap of her hand on her thigh as she vanished away, were almost too much for our good manners. Happily, her movements were so rapid, that the door was always shut after her before she could possibly hear us laugh. Long may the river by her door yield inexhaustible trout to boil and to fry; and

the candle be duly set in the sitting-room window to guide her belated guests as they come back tired and hungry from the hill; and the half-defiant and surly air with which she tries them and proves them when they are new-comers, be still exchanged for unwearying kindness when she finds they are good men and true! Time would fail us, to tell of the landlady whose house was always full, but who always contrived, whether they were two or ten, to pack in for the night any number of travellers who arrived; or the landlady who could speak, as she said, very little English, but whose daughters had had a fine education, "only they were out on the hills, gathering the sheeps to be shaven." Already these reminiscences have been carried too far. If they point to any kind of moral, it is nothing new. Either our experience is very different from that of the rest of the world, or with almost all the representatives of this as well as of other classes of society, arrogant behaviour is not more likely to provoke incivility or neglect, than faith to beget faith; consideration for the interests and feelings of others, to meet with consideration in return; and a willingness to think well of your landlady, till you have some reason to the contrary, to induce her to make her house as much as possible like your home.

Religious Intelligence.

BUCKINGHAM CHAPEL, PIMLICO.—The Rev. Aspinall Hampson (formerly of Devonport, and more recently of Stoke Newington), has accepted a very cordial and unanimous call to the pastorate at Buckingham Chapel, Pimlico, and, it is expected, will enter on his ministerial labours on the last Sunday in October.

PROPOSED TESTIMONIAL TO THE REV. NEWMAN HALL.—A numerous and influential meeting of the members and congregation of Surrey Chapel, Blackfriars-road, has been held for the purpose of considering the best mode of presenting the Rev. Newman Hall with a testimonial in recognition of his valuable services during the thirteen years of his pastorate. The chair was occupied by Mr. Joseph Morland. It was stated that during the above period 1,800 persons have been admitted to church-membership, and the numerous institutions in connection with the church, for the relief of the poor and needy, the education of children, and the elevation of the working classes, had flourished to an unprecedented extent under his active direction. It was unanimously determined that a sum of 500*l.* should be raised and presented to Mr. Hall on his return from America, the subscriptions to be strictly confined to the members and congregation of Surrey Chapel. The chairman expressed himself confident that a very much larger sum would be forthcoming, and a list of sums already promised was read, amounting to 250*l.*

REMOVALS.—The Rev. Mr. Williams, Bethesda (Hwfa Mon.), has accepted an invitation from the Welsh Independent Church at Fetter-lane to become their pastor. He will commence his ministry very soon in the metropolis.—Mr. Zachariah Mathews, of the Bala Independent College, has accepted a call from the Welsh Independent Church, Saron, Ffestiniog, Merionethshire, and intends commencing his ministry there at Christmas.—Mr. John Morris, of the above-mentioned college, has accepted an invitation from the Independent Church at Llanrhaidr, Montgomeryshire, and intends commencing his pastorate there in January next.

LEICESTER — VICTORIA-ROAD CHURCH.—Sermons commemorative of the opening of this place of worship were preached last week on Sunday morning and evening, and on Tuesday evening. On Sunday the Rev. N. Haycroft preached two eloquent discourses to large congregations. At the close the rev. gentleman announced that a debt of something like 1,000*l.* remained on the building, which it was desirous to expunge as speedily as possible, and to that end subscriptions had been promised by the friends in the church and congregation amounting to upwards of 400*l.* Towards that object the sum of 33*l.* was placed in the boxes at the doors after these services. On the following Tuesday evening a sermon was preached by the Rev. W. Brock, of Bloomsbury Chapel. At the close of his discourse the preacher expressed the pleasure at standing in that church for the first time. He attended the laying of the foundation-stone, and now he saw the building completed, and the living stones around him. He understood that there were some 500*l.* to be raised, and he really felt that it could be cleared off, every sixpence, that night. The collections on this occasion realised 40*l.*, and this, together with additional subscriptions since received, raised the sum promised towards the debt to about 500*l.*

AUTUMNAL MEETING OF THE YORKSHIRE ASSOCIATION OF BAPTIST CHURCHES.—The autumnal session of the above-named association was opened at the Baptist Chapel, Rotherham, on Wednesday evening, when a sermon was preached by the Rev. J. Hanson, of Huddersfield. The proceedings were continued on Thursday by a public prayer-meeting in the morning, a conference in the afternoon, and a tea and public meeting in the evening. The Rev. Mr. Whitehead, of Rotherham, presided at the conference, at which the Rev. R. Holmes, of Bawdon, read a paper entitled, "How to dispose of the whole of

the Lord's Day"; followed by an address from the Rev. C. Short, of Sheffield, on the subject, "How may we get the members of the congregation to attend regularly our prayer-meetings?" Each of these subjects was discussed with some animation by several ministers and laymen present. The object of the evening meeting was the encouragement of Foreign Missions. The Rev. G. Whitehead presided, and in his opening remarks referred to the success which had attended the efforts of the Baptist Missionary Society during the seventy-five years of its existence. Addresses were delivered by the Revs. C. Larom, J. Hanson, C. Short, R. Holmes, G. Barrans, Mr. T. H. Sample, and other friends. Mr. Short said that the financial position of the Baptist Missionary Society was by no means so good as it ought to be, and if it were not supported better in future than it had been during the last ten years, the result would be that the number of missionaries would have to be reduced. The annual income of the society was 30,000*l.*, but he considered that such was the wealth and influence of the Baptist community in this country that it would be "as easy as killing a fly" for them to raise at least £50,000 a year. Their churches, he contended, had sadly neglected their duty in this respect—they had done much less than they might have done; and while they boasted that members of their community were the pioneers of the great missionary enterprise, they had failed to render their society that support which it required, so that it had not made satisfactory progress, and increased in the same proportion as other and more recently established associations having the same object.

LEICESTER, BOND-STREET CHAPEL.—In consequence of continued ill-health, and in pursuance of the advice of several medical gentlemen, the highly-esteemed minister of Bond-street Chapel, the Rev. Johnson Barker, has been compelled to resign his post, and leave Leicester to pass the coming winter in a warmer climate. The rev. gentleman's health has for some time past caused considerable anxiety to his friends, and it was not until he had received intimation from his medical advisers that no other course was open to him that he decided to leave Leicester. On Sunday evening last Mr. Barker preached his farewell sermon, taking for his text the words, "Finally, brethren, farewell, be perfect" (2 Corinthians xiii. 11). The chapel was crowded to excess on the occasion, many persons being compelled to go away unable to obtain admission. On Wednesday afternoon a tea-meeting was held in the schoolroom adjoining the chapel, at which between 200 and 300 persons sat down. After tea, a meeting was held in the chapel, which was very numerously attended. The chair was occupied by Richard Toller, Esq. The proceedings having been opened with singing and prayer, Mr. Davenport, the senior deacon of the church, presented Mr. Barker with a purse containing 165*l.* as a testimony of the affection and esteem of the congregation. The gift was suitably acknowledged by Mr. Barker. A gold watch and chain were also presented to Mrs. Barker, as a mark of the esteem in which she was held by the congregation. Addresses were delivered by the Rev. T. Lomas, Rev. Mr. Rigden (Wigston), Messrs. A. M'All, T. Creak, G. Baines, and others, all of whom expressed themselves in terms of highest respect and esteem for Mr. Barker, and regret at his being compelled to leave the town.

OPENING OF THE BATTERSEA CONGREGATIONAL CHURCH.—The opening services of this church, which is situated in the Bridge-road, Battersea, were held on Tuesday, October 1. It is a spacious, handsome building, capable of seating 500 persons on the ground-floor, and has a small gallery at the end, which, in addition to the organ, may hold from fifty to 100 persons. It was built under the auspices of the Surrey Congregational Union, and is the first chapel which has been erected in connection with their work. According to the financial statement, the entire cost of the building, including the purchase of the freehold, &c., is about 4,500*l.*, and of this amount 1,750*l.* yet remains to be raised. The church was opened by a dedication service, at which the Rev. Samuel Martin, of Westminster, presided. The Rev. J. S. James, minister of the church, the Rev. J. S. Pearsall, the Rev. F. Stephens, and the Rev. T. Davies, took part in the service, which consisted principally of prayer and praise, interspersed with suitable Scripture, and closed by a touching and very beautiful address from Mr. Martin. The service was very appropriate to the occasion, and a solemn and devout feeling seemed to pervade the assembly. Tea was provided in the Lammas Hall, which was tastefully decorated with mottoes and evergreens for the occasion. In the evening a vigorous and powerful sermon was preached by the Rev. J. G. Rogers, B.A., of Clapham, from John xii. 32, the Rev. W. M. Statham and the Rev. John Pillans taking the introductory portion of the service.

LONGSIGHT, MANCHESTER.—On Sunday evening, Sept. 29, the Rev. George Nicholson, B.A., preached his farewell sermon as pastor of the Independent Chapel, Longsight, from 1 Cor. iii. 13, "The fire shall try every man's work of what sort it is." On the occasion of Mr. Nicholson's resignation three months ago, a resolution was unanimously passed by the church and congregation expressing regret that he should feel such a step to be necessary, assuring him that his labours during the previous two years had not been without beneficial results, and trusting that he might be directed to some sphere of labour where, with less anxiety and difficulty, he might be more abundantly useful in the work of the ministry. At the same time, it was also resolved—"That, although the resignation take effect at Michaelmas, according to Mr. Nicholson's request, yet that his salary be paid in full to the end of the year."

A large number of the church and congregation met at a tea-party in the schoolroom on Tuesday evening, October 1, for the purpose of presenting to their late pastor a further expression of their personal regard in the shape of an illuminated address accompanied with a handsome timepiece in black marble and bronze with suitable inscription. A beautiful dressing-case was also given by the ladies to Mrs. Nicholson. The chair was occupied by John Lamb, Esq., and addresses appropriate to the occasion were delivered by the Rev. R. W. McAll, of Grosvenor-street Chapel, and the Rev. John Byles, of Levensholme, who were invited as neighbouring ministers, and other gentlemen. Mr. Nicholson appropriately acknowledged the testimonial.

Correspondence.

CHURCH VERSUS CHAPEL.

To the Editor of the Nonconformist.

SIR,—Where has your correspondent, "C.," been living all his life, who writes in your last impression thus strangely:—"In present actual fact, a church means a place of worship belonging to the Establishment, a chapel a place belonging to Dissenters"? It is not so at Oxford or Cambridge, in London, St. Leonards, Scarborough, Harrogate, Knaresborough, Penrith, St. Ives, Hunts, and dozens of other places.

But supposing it were a fact, that it were true, is it wise to continue so odious a distinction, and to do what is in our power to perpetuate a marked difference between sections of the Church of Christ in England? I think not.

I am one of those who are labouring heart and soul to drive the word Nonconformist out of England, and hope, if God spares my life, to see the time when there will be only "Free Churches in a free State." But "C." glories in his state of slavery, kisses the links of the chains that bind him, and has no heart to strike for liberty and perfect religious equality.

For my part, I dislike the Popish, sectarian word "chapel," and will be thankful when it is entirely given up amongst us. According to our usual English nomenclature, it is natural that a church should meet in a church, as a school meets in a school. As far as my experience is concerned, I find that the word "chapel," as applied to new Dissenting churches, is only used in those places where Congregationalism is in a low ebb, and where our churches want life and activity. And when I notice that your correspondent writes from Birmingham, I am not greatly surprised, for of all the towns in England, Birmingham, with perhaps the exception of Liverpool and Wolverhampton, has the fewest number of Congregational churches in proportion to its population. In Birmingham, we have only one church to every 33,579 of the inhabitants, and even some of these churches are "small and inferior." See the *Christian Witness*, Vol. III., pages 133 and 134.

I do not blame our present ministers or laymen for this state of things, but every one must know that very many of our leading ministers, who have fallen asleep, lacked energy and earnestness, and a thorough evangelistic spirit. They generally acted very cautiously, and in some cases sacrificed the welfare of the denomination to the interests of their own church. God be thanked that a different spirit is now working in most of our leading ministers! May they go on and prosper and be at peace!

I am, Sir, yours truly,

Bradford, Oct 14.

C.

THE LATE PEACE CONGRESS AT GENEVA.

To the Editor of the Nonconformist.

SIR,—As many inquiries are still made, and a good deal of misapprehension seems to exist, as to whether the Peace Society was connected in any way with the late Congress at Geneva, the committee will feel obliged if you will be so good as to permit the enclosed article from the current number of the society's periodical, the *Herald of Peace*, to appear in your columns.

I am, Sir, yours respectfully,

HENRY RICHARD, Secretary.

Peace Society, 19, New Broad-street, London,
October 3, 1867.

[We are under the necessity of greatly curtailing the article, in consequence of the many demands on our space.]

THE PEACE CONGRESS OF GENEVA.—The Congress of Geneva has come and gone; and the result was such as will justify, we think, in the judgment of all our friends, the course taken by the committee of the Peace Society in abstaining from identifying themselves with it, or taking any part in its proceedings. Not but that we still believe, as we have always believed, that the gentlemen who first moved in the matter were sincerely intent on promoting the cause of international peace; and if the meeting called under their auspices did, through a concurrence of untoward events, prove practically an abortion, we may be sure that none are so disappointed and grieved as they. We must, however, admit that they committed some deplorable mistakes, which nothing but a miracle could prevent from leading to failure. In the first place, it was a mistake to have made their appeal exclusively to 'the democracy' of Europe. We do not, indeed, differ much from them in the belief that, as respects the war system, deliverance must come from the people. But the 'democracy,' as generally understood in England at least, and we believe throughout Europe, only includes one portion of the people, and that portion identified in public estimation, though it may be falsely and foolishly enough, with ideas of revolutionary excess and violence. It was another most fatal mistake, according to our view, to

have invited Garibaldi to be present, and to become Honorary President of the Congress. It was a mistake, if for no other reason than this, that his personal popularity swamped and swallowed up the Congress, diverting public attention from the great question to be discussed, and turning it into a totally different and even opposite direction. Peace men as we are, we are not insensible to the admirable qualities of Garibaldi's character, his child-like simplicity, his disinterested patriotism, and the naturally amiable and humane tendencies of his heart. But then he is a warrior, and, practically, nothing else. His only titles to distinction are his warlike exploits; and at that very moment he was meditating and loudly proclaiming another warlike adventure for the deliverance of Rome. Another grave error into which, in our judgment, the promoters of the Congress fell, was, in not preparing a more definite programme of the practical measures they proposed for the attainment of their object, and in not insisting upon the orators adhering even to the very vague programme which they had prepared. The effect of that unconditional license of speech which the promoters of the Geneva meeting encouraged, if they did not invite, by the laxity of their programme, was most disastrous to the interests of the Congress. All the wild spirits of Europe seemed eagerly to rush to their platform, not to speak of the great question of international peace, but each with a grievance of his own to proclaim, or a croquet of his own to ventilate. Some excellent speeches were delivered *ad rem.*, but for the most part the orators wandered into all sorts of irrelevant discussions. Instead of trying to conciliate and combine as large a number of persons as possible for the task of overturning the war system—in any case a task of stupendous difficulty—they seemed as though they were studiously bent upon alienating the sympathies and affronting the prejudices of as many as they could."

Foreign and Colonial.

FRANCE.

There was a complete panic on the Paris Bourse on Wednesday, owing to a number of startling rumours, such as that the Emperor was ill, of an impending conflict between France and Italy, of an insurrectionary outbreak at Rome, and of an altercation having taken place between Count Bismarck and General Fleury, of the conclusion of an offensive and defensive treaty of alliance between France and Italy, as well as of a similar alliance between Italy and Prussia. The *Moniteur*, referring to these alarming rumours, says:—

The rumours which have been circulated in Paris, and especially on the Bourse, are entirely devoid of foundation. It is truly deplorable that the public credit should be influenced by such manoeuvres. The Government has lost no time in requesting the judicial authorities to investigate the matter, and to seek the authors of this false intelligence.

These reports seem to have originated in the columns of the French journal *L'Epique*. The judicial authorities, at the instigation of the Government, have commenced a prosecution against that paper for the publication of false news.

It is said that M. Nigra has taken to Biarritz the draft of a treaty, prepared by General Menabrea, to receive the signature of the Emperor. According to the terms of this alleged treaty, the Convention of the 15th September is to be so modified, that France will hereafter hand over to Italy the duty of protecting what remains of the temporal power of the Pope.

The *Daily News* correspondent writes:—

A report is current, and I believe it is not altogether without foundation, that a State document on the situation of France with respect to Europe, is about to be drawn up, at the command of the Emperor, by M. Drouyn de Lhuys. The *Journal de Paris* affirms that the editor of this memorandum concurs in the necessity "of inaugurating a policy which shall raise the prestige of France, weakened during the past year, not only by the events in Germany, but by the hesitation of the Cabinet of the Tuilleries in the Mexican question, and in the affairs of Rome."

It is said that the Government intends to withdraw its bill for the reorganisation of the army, and to go on for the present with the old system slightly modified. The second portion of the contingent for 1866 is about to be called out for drill, but instead of only undergoing a certain amount of training, it is to be incorporated and remain out until next April.

GERMANY.

The *North German Gazette* states that communications have been received from well-informed sources which lead to the conclusion that the French Government does not oppose all change in the September Convention. According to this authority, the French Government is prepared to reconsider certain provisions in the Convention with a view to make them more in accordance with altered relations which now exist, at the same time it will insist upon the security of the Pope. The Italian Government, it is alleged, agrees in principle with the French Government; whilst the latter believes that for Italy to advance towards complete unity, and the Papal See to preserve its authority, are not two irreconcilable contradictions.

According to a correspondence in the *Avenir National*, M. Bismarck has proposed to his colleagues to constitute the executive power of the confederation outside the Prussian Cabinet. If this bold policy is adopted, our contemporary thinks it will singularly facilitate the complete annexation of the Southern States.

The Prussian Government is about to ask the North German Parliament to grant an extraordinary supply of a million and a half sterling for two years to extend the German fleet.

Count Bismarck has left for Pomerania. Wurtemberg, Bavaria, and the Grand Duchy of Baden have sent plenipotentiaries to Berlin to regulate the terms

of a postal union which will complete the customs union.

AUSTRIA.

The *New Free Press* asserts that an understanding exists between the Emperor Napoleon and King Victor Emmanuel, whereby the Italian Government would have the right to occupy militarily all the Pope's territory with the exception of Rome; this limitation only to remain in force during the lifetime of the present Pope. At the death of Pope Pius the Ninth, the seat of the Italian Government would be definitely removed to Rome, which would be proclaimed the capital of Italy.

The same journal says that Baron Hübnér returns to Rome with the text of a bill, approved by the Austrian Ministry, for the settlement of the relative positions of the various sects in Austria, with instructions to obtain the Pope's assent to such modifications of the Concordat as are required by the provisions of the bill.

The Austrian clergy are up in arms against the proposed revision of the Concordat. Twenty-five bishops or archbishops have signed a memorial to the Emperor declaring the maintenance of the Concordat to be a necessity, and invoking with confidence the protection of his Majesty. As the Emperor is known to be personally favourable to the Concordat, and the Court of Rome, backed by the Austrian clergy, pulls strongly in the same direction, a revision or repudiation of this instrument will not be easily effected.

It is stated that there will soon be not a single important commune in that part of the empire which has not voted an address for the abolition of this treaty, which weighs so heavily upon the moral and intellectual development of the population. The clerical press, naturally enough, is furious, but it does not appear to effect many conversions.

ITALY.

INVASION OF THE ROMAN STATES.

The arrest of Garibaldi and his removal to Caprera did not prevent his volunteers from moving into the Roman States. Simultaneous movements appear to have been organised through the Papal territory. At Viterbo, in the extreme north, at Frosinone, in the extreme south, at Valentano, in the west, and in the Sabina, eastward, we hear of risings. At Acquapendente the Pontifical gendarmes capitulated to the insurgents; in the Sabina, we are told, the revolutionists have been dispersed. The Papal troops driven out from Bagnore, and forced to retire upon Montefiascone, nearer to Rome, are officially reported to have returned and expelled the Garibaldians after two hours' fighting. The Garibaldians are said to have numbered 600 men, of whom 70 were killed and wounded and 110 made prisoners, while the Zouaves had only a few wounded. This intelligence is partially confirmed from Florence, the accounts from that city stating that the insurgents had abandoned Bagnore. From Florence also we learn that a great number of volunteers have arrived at the Papal frontier, seeking to elude the vigilance of the Italian troops, and reach the Roman territory. One account says that Menotti Garibaldi, Colonel Acerbi, and Major Cassio, Garibaldi's son-in-law, are at the head of the insurgents.

The Pontifical forces are chiefly concentrated at Rome, Viterbo, and Civita Vecchia. There are only very small garrisons in the other towns.

The Italian Government have largely increased its army on the frontier.

A letter from Florence of the 6th says:—"Garibaldi having learned that some of his volunteers had succeeded in penetrating the Pontifical territory, left Caprera in a little boat for Maddalena, where the mail-steamers for Leghorn make a call. Just as he was getting on board he was recognised and arrested, and taken back at once to the island." Garibaldi has since published a proclamation violently attacking Signor Rattazzi, and continuing to counsel the deliverance of Rome.

At Rome many arrests have been made, and the authorities have taken various precautionary measures to prevent disaster.

FOREIGN MISCELLANY.

M. Fould, the great French financier, died suddenly on Saturday evening, near Tarbes. As M. Fould had retired from office, his death cannot be said to be a political event, but the Empire has certainly lost in him one of its most useful and respectable adherents.

President Johnson has authorised the statement that he holds letters from many of the most prominent Republican leaders endorsing his course, and asking appointments for their friends, which he will publish as fast as those individuals publicly denounce him.

The *Globe* publishes a letter from the Emperor Napoleon to M. de Lavalette, dated 12th August last year, in which he says:—"The true interest of France is not to obtain an insignificant aggrandisement of territory, but to aid Germany to constitute herself in the manner the most favourable to our interests and to those of Europe."

It is reported by one of the Paris newspapers that the unfortunate Empress Charlotte of Mexico has become worse than ever, and that there is no hope of her recovery. The journal states that a few days back she escaped from the chateau of Tervueren, wandered to a farmhouse at some distance, and there solicited employment as a servant. Since then her Majesty has been kept under strict surveillance.

THE CHASSEPOT RIFLE.—Dr. Sarazin, a professor of the Faculty of Strasbourg, has occupied himself with a series of experiments, performed with the assistance of various surgeons, of which the object has been to ascertain the character of the wounds

Produced by the Chassepot rifle. Comparative experiments were made on subjects with the carbine of the Chasseurs. The principal conclusions which he draws are:—That at short distances the orifice of exit of the ball from the body is enormous—from seven to thirteen times larger than the ball. The arteries and veins are cut transversely; the muscles torn and reduced to pulp; the bones are shattered to a considerable extent, and out of all proportion with the dimensions of the projectile. The carbine produced far less disastrous effects, and analogous to those described in treatises on military surgery.—*British Medical Journal*.

THE COMING WINTER IN FRANCE.—The distress which has for some time prevailed among the working classes in France, appears by the latest reports from the manufacturing districts to be on the increase. At Rouen most of the factory hands now only work for four days in the week, and it is said that the manufacturers will soon reduce this number to three. There is also great difficulty in obtaining work at Elbeuf, Mulhouse, and St. Quentin. In Paris, too, the completion of most of the new streets and buildings has thrown a great number of labourers out of work, and men who earned from four to five francs a day last year, are now glad to obtain employment at less than half that rate. This state of things will of course be still further aggravated by the close of the Exhibition. It is to be feared that the lower classes of Paris will have a hard time of it this winter.—*Pall Mall Gazette*.

SHOCKING CRIME IN RUSSIA.—The *Invalide Russe*, of the 27th ult., records a case of a peculiarly horrible character, which has just been heard before the criminal tribunal of Vladimir. A man named Kursin, a member of a numerous and fanatical Russian sect called the Sect of the Saviour, lately killed his own son (a child of seven years of age), and offered him as a sacrifice to God. The murderer made a full confession. He woke up one night, he said, with a dreadful conviction that the whole human race was destined through Divine wrath to instant perdition, and that atonement must be made. He rose from his bed, kindled all the lamps before his images of the saints, and prayed fervently, when the idea struck him that the world might be saved if he killed his son. He hesitated, however, before immolating the child, and decided to wait for a new inward impulse. If it came from the right side he would kill the boy; if from the left, he would spare him; for, according to Kursin, man is continually prompted by two angels—one evil and one good; the good spirit standing on the right, the evil on left. The impulse came at last, and to the maniac's mind it was from the right. Next morning, aware that his wife would oppose his bloodthirsty designs, he sent her to market to buy provisions, and then he bade his little son get up and put on his "fine white shirt" that he might "admire" him. The father then laid the innocent victim on a bench and stabbed him several times in the stomach. The child struggled fearfully, and the wretch, to make an end of it, ripped him up from the abdomen to the neck. Then the child died. This horrible tragedy was perpetrated before daybreak. The first beams of the sun lit up a cottage-room deluged in blood, and a tiny corpse, all hacked, hewed, and dabbled; and the father, on his knees beside it, praying to God that his sacrifice might be acceptable. His wife returned from market, and the murderer coolly bade her go tell the police that he had "given a festival to the saints." Kursin was arrested and tried, but he refused all nourishment, and died of inanition before sentence could be pronounced.

THE REPRESENTATION OF BRADFORD.

Mr. Miall reached Bradford on Tuesday evening last week, and as the local branch of the Reform League was holding its annual meeting that evening, he accepted an invitation to be present, and appeared on the platform after the customary business had been gone through. On making his appearance he was cheered again and again, many of the audience rising to their feet and waving their hats. The hon. gentleman was accompanied to the platform by Mr. Alderman Carter, of Leeds, Mr. Robert Kell, Mr. A. Illingworth, and Mr. Arthur Briggs, and was introduced by Mr. William Walwork, the chairman of the meeting. Mr. MIALL briefly explained his views with regard to Reform, education, the condition of Ireland, &c. Mr. Alderman CARTER and other gentlemen afterwards spoke, and a resolution proposed by Mr. W. GREENWOOD, and seconded by Mr. JOHN KING, was carried, "That this meeting, after having heard the declaration of Mr. Miall's principles, and taking into account his long career of usefulness and sincerity, are determined to support his candidature by every effort in their power."

MR. MIALL AND HIS COMMITTEE.

On Wednesday morning Mr. Miall met his committee in the saloon of St. George's Hall. Mr. A. ILLINGWORTH presided, and stated that the executive committee were now dividing the towns into wards, and Mr. Miall had undertaken to speak on every occasion they desired him. They knew now what was the position of events. On Tuesday night there had been a meeting of Mr. Thompson's friends, and certainly that gentleman had a good many friends in Bradford; but politically they were a rope of sand. No one could look over the list of names present at that meeting without drawing the conclu-

sion that there was no harmony whatever, nothing in common between the elements then assembled. So far as Mr. Ripley's candidature was concerned, he lacked anything like hearty or popular support. Neither on the part of the electors nor the non-electors would he receive that moral support which was worth almost anything for a candidate. Mr. Miall's friends had got in that respect a model man, one who could speak for himself, and upon whose earnestness and consistency in the past they could draw to any extent. The Liberal party, he thought, could not hesitate in their choice between the candidates. As to the other candidates, when work had had to be done in which they could have given essential service to the Liberal party they had given them the cold shoulder, but the men they must return to Parliament to represent their views must be steadfast men. The surest way to ensure victory for Mr. Miall would be to get up such an amount of popular enthusiasm in his favour as should come with a crushing weight upon the other gentlemen, and compel them to retire from the field.

Mr. MIALL then made a few remarks, in the course of which he said that there was no constituency in the kingdom he should have picked out for representing in Parliament, if he could have done so, that would more thoroughly have satisfied his mind and fancy, than the borough of Bradford. (Hear, hear.) He was particularly anxious that their struggle should be conducted with perfect good humour and courtesy. Of course, as their object was the triumph of certain political and moral principles, their means must be entirely in harmony with their objects. ("Hear, hear," and applause.) Do not let them do anything which the world, looking upon, would blame them for. (Hear, hear.) Let it be perfectly understood that everything they did for the promotion of their principles at that election should be done in such a way that they were willing to expose it to the gaze of the whole community. (Hear, hear.) He confessed he entered upon that struggle quite willing to sustain defeat, if defeat should come; but he did not know why they should look forward to anything of the kind. ("Hear, hear," and applause.)

MEETING AT THE ALEXANDRA THEATRE.

On Wednesday a meeting of Mr. Miall's supporters was held in the Alexandra Theatre, Bradford. The attendance was very large; all parts of the house were fully occupied, and the reception given to Mr. Miall personally, as well as to the political views he expressed, showed that he had an unanimous and appreciative audience. He was introduced by Mr. I. Holden, M.P., who was appointed chairman. Amongst the gentlemen present were Messrs. R. Kell, Jos. Boothroyd, A. Illingworth, S. O. Kell, J. Drummond, Alderman West, R. Milligan, W. G. Lord, R. Yates, A. Holden, and J. Wales. After a few words from the CHAIRMAN,

Mr. MIALL rose, and was received with general and long-sustained cheers. He said that last Monday evening they had assembled to select from several names a candidate for Bradford. An invitation was forwarded to him asking him to be their candidate, and he was there to respond to the request, and to state his views and opinions. (Applause.) He wished to sketch out in a few words the political situation. He believed that true statesmanship must first of all take a comprehensive view of the whole position before it was possible to understand which were the special evils to be apprehended, and which were the remedies by which those evils should be redressed. The present position of affairs was this. They were, as it were, approaching the boundary line between two political epochs—the one fading in the past, and the other dawning in the future.

From the time of the Reform Act down to the present moment, Parliament has been a representation of the upper and middle classes. ("Hear, hear," and applause.) Predominantly it has been a middle-class legislature. We are looking forward to the time, not very remote, when Parliament will predominantly represent the opinions and the feelings of that large number of our fellow-countrymen who hitherto have been excluded from the pale of the constitution. (Great cheering.) Well, gentlemen, let us part with the past in good feeling. (Hear, hear.) Even a middle-class Parliament has done some good deeds to grace its memory. It has not been wholly useless. It abolished slavery. (Cheers.) It substituted popular municipalities for close corporations. (Cheers.) It gave us free trade. (Cheers.) It greatly shifted the burden of taxation. It has given to us a free press—an untaxed political press—(cheers);—and for all these things I think we should be thankful. (Cheers.) It has done what it was fit to do—what it was qualified to do, and having done its work, like the moth that lays its eggs and dies, so Parliament has made provision for its successor, and to that successor will belong the work appropriate to itself. (Cheers.) Well, now, what is that work? We all expect that a Parliament returned by a household constituency will grapple with a number of questions which the existing Parliament has sometimes grappled with, sometimes tackled, but always found itself powerless to manage. (Hear, hear.) I accept the new machinery of the Legislature not as perfect—(Hear, hear)—but as containing within itself those essential principles which, when we have moulded them into their legitimate form, will probably efficiently perform the work of legislation for many years to come. (Hear, hear.) With regard to the franchise I have nothing to say save this—that I think, under all the circumstances of the case, if we are to thoroughly carry out the experiment which has been made upon the constitution, we should have household suffrage, not hampered and restrained by the personal payment of rates—(loud cheers)—but pure and simple. (Cheers.) So far I should say we may be content, for after all it is our business and our wisdom, when we have got what we regard as an efficient instrument, rather to sharpen our tools than to quarrel with them. (Cheers.) We will endeavour to

perfect that system and that machinery by which legislation in future is to be carried on. We would have an entire modification of the scheme brought forward by a Conservative Government for the redistribution of seats. (Hear, hear.) We must as soon as possible get rid of small nomination boroughs—(Hear, hear)—and give a more adequate representation to our great and populous and teeming towns. But even this, I think, would be inadequate for our wants unless we protect the voter by the ballot. (Loud cheers.) It is un-English! (A voice: "It is.") But is bribery and intimidation to be regarded as peculiarly an English qualification? If the ballot be un-English, all I can say is that the sooner we are able to unlearn our national peculiarity in this respect the better it will be for ourselves and for our country. (Cheers.)

What did they mean to do with their new Legislature, and what objects did they propose to secure by means of it? He himself started from the general principle on which he had been accustomed to base all his social and political conclusions—a principle of Divine authority—"Whatever ye would that man should do unto you do ye likewise unto them." That was the foundation upon which the political edifice must rest—justice. (A voice: "That's right," and cheers.) Justice between man and man,—justice between nation and nation. (Cheers.) All social and political wrongs would be resolved and pass away, if they would only treat them in the spirit of justice. And he thought that the working people, to whom political power would soon be transferred, might be trusted to do justice on most questions which came under their review. He would look at some of the topics of the present day in the light of that principle, beginning with Ireland:—

Let us remember the position in which Ireland has been placed. She, too, has a history; a very sad history for her—a very disgraceful history for us. (Cheers.) The sins of our ancestors are visited upon their children, and we are now at this moment suffering under the retribution which descends from generation to generation upon those who have done wrong, or those who have refused to repair it. (Hear, hear.) Take the question of land tenure as one simple question affecting the condition of the sister isle. I was in Ireland, I forget precisely the year; some of you will be able to identify it in consequence of the circumstance I am about to mention. I was visiting Ireland for the purpose of seeing and shaking hands with, and of testifying my admiration of and sympathy with, Daniel O'Connell, when he was in prison. (Cheers.) I saw that man in his captivity, and I believe that he fairly and thoroughly reciprocated my feelings on that occasion. I went over a large portion of the island, and what struck me most forcibly about the tone of the inhabitants and the general aspect of the country through which I passed, was that it looked like a land in which hope had died out. Everything going to decay; all the signs of that negligence which is produced by despondency; and although there were indications of what industry could do, yet, generally speaking, those indications were but few and far between, while the general aspect of that island was one deeply oppressive to any sensitive heart. And what is the secret of this? The secret is that in Ireland, as sometimes partially elsewhere, the profit that accrues from a man's labour and capital, or from the man's labour exclusively upon the land, is really at the disposal of other persons than at their own. No man can do himself justice, put forth all the energies of his nature, or attain to the true dignity of manhood, unless he is able to calculate upon receiving the reward of his own exertions. (Cheers.) Those who till the soil of Ireland cannot calculate upon receiving the full reward of their labour. Such is the state of the law that the landlord can at any time step in and avail himself of that which is in right and in justice another's. This must be set right. (Cheers.) It is easy, I think. It is practicable that this should be set right, but in order that it shall be set right we must grapple with the whole question with a determination that it shall be so. (Loud cheers.) If I am your representative in Parliament I certainly shall not shrink from doing what in me lies to secure for Ireland in that respect the justice that I believe is due to her. (Loud cheers.) And then her Church. (Hear, hear.) No, not her Church. (Cries of "No.") No, our Church—(cheers)—foisted upon her—thrust down, as it were, like a goad into her national conscience. Can anything be more disgraceful to us, or can we expect that anything could be more galling and exasperating to her? Why, suppose the case reversed. Suppose Ireland to obtain the upper hand in England. Suppose a few Roman Catholics to take all the Church property in this island, and use it to their own account. How should we feel—governed by a small minority in all political, ecclesiastical matters! It won't stand the light of day; it cannot continue to exist; it must be put down—(loud and prolonged cheers)—and I trust that when Parliament does grapple with this question it will grapple with it effectually, and instead of endeavouring to distribute the Church revenues amongst the several religious bodies there, they will take those revenues, satisfy all equitable and life interests, and then secularise the appropriation of the rest in order that Ireland and the Irish people may receive a fair share of benefit from it. (Loud cheers.) Turning to English ecclesiastical questions, he wished to explain where he was.

I have never sought through political agency to assert that my religion is better than yours. (Cheers.) I do not arrogate to myself any superiority either in the power to judge or in feeling to love the truth that I hold. What I claim for myself in these respects I am most willing to give to others. (Hear, hear.) The question is not whether your religion or my religion be the better one, but the question is what is the fair position in which both religions should stand in regard to the Legislature. (Hear, hear.) I am no sectarian. (Loud cheers.) Of course I have my individual opinions. Of course I belong to some religious association, but I have never sought to promote the interests of that association, nor have I in the slightest degree attempted to force my religious opinions upon others, otherwise than in the field of pure and calm reason. (Cheers.) If this Bradford contest was a contest between church and chapel, I would not be a candidate here. (Cheers.) I beg to repudiate all sympathy with any such contest, and all that I wish to do in relation to ecclesiastical subjects is

this, so to place every denomination of Christians or every association of non-Christians in the kingdom—so to place them in reference to the law as that they shall all stand upon an equal footing—(cheers)—and that their religion, the faith which they profess, shall stand or fall according to its own merits. (Cheers.) I am accused of attacking the Church with rancour and with venomous fanaticism. I can only say that I should be very sorry, supposing the case to be reversed, to be exchanged between me and the Churchman, I should be very sorry indeed that he should be accused of exhibiting rancour towards my religion because he sought to put to us both on a level. (Cheers and laughter.) I hope my religion would be able to stand that. (Hear, hear.) I certainly should not have very implicit faith in it would not—(laughter, and a voice: "Capital")—if was to be betrayed up by law in order to sustain it, and could not bear comparison with other religions lest it should be injured, I think I should be tempted to turn my back upon that religion and say "It won't do for me." (Cheers.) That is the sum and substance of what I wish to do with regard to the Established Church in these realms; and whatever our Church friends may think of it, I say that that is the best favour that could be done to their Church. (Cheers.) She goes about now like a rheumatic subject—(laughter)—wrapped up in flannels and using crutches. (Loud laughter.) I believe that if we were to knock those crutches from under her, to take those flannels from off her, and send her into the pure air that she might exercise her limbs, she would find herself much stronger and much more successful. (Cheers.) Well, gentlemen, am I doing injustice in seeking such ends as these? Has the spirit of monopoly so eaten out the conscience and heart of those who have enjoyed its fruits as that they are unable to appreciate such a position as I have taken—I think such a reasonable position as I have taken with regard to this matter. I do not want to injure their Church in the slightest degree. Unless I can do so by fair argument or persuasion, I would not detach a single member from that Church. If she only occupied a right position in reference to the State; if she were self-supporting and self-governing—(cheers); if she paid all her own expenses out of her own pocket—(cheers)—and was content not to set her foot on her neighbour's neck—if that were the case I could worship with her most heartily, for though in some respects I should differ with her, God forbid that I should feel any indisposition to worship with men simply on account of little differences of that sort. (Hear, hear.) But I wish to put aside that false position in which she stands by bringing simple justice to bear upon her. (Hear, hear.) This question of establishments is a larger one than some of you may be disposed to think. What are the disadvantages which we sustain in consequence of having such a machinery; an ecclesiastical machinery such that which is identified with our present State Church? We have a standing committee of three—the rector, the churchwarden, and the squire—in almost every parish in the kingdom, living there, obtaining influence there; exercising, using what I may call national material and national strength there, and always ready necessarily, I may say, disposed, though there are some exceptions, naturally disposed to use such power as the State puts into their hands in order to place obstacles in the way of the intellectual, the social, and the religious progress of the people. (Hear, hear.) Take an illustration. Look at our national universities. (Hear, hear.) See what they are doing, and what they have done. They are the most glorious, they are as magnificent institutions for the high culture of the minds of men as can possibly be conceived. They have vast revenues at their disposal, and they educate together, perhaps with more than half a million of money—they only educate two or three thousand of the upper class, chiefly those who are going to take upon them holy orders. Well, now, let me do justice to these universities, and especially to Oxford. Out of this very wrong has arisen, I think, the life, the germ and element of life which will rectify the wrong and cast it off for ever. There is a school of reformers at Oxford thoroughly intent upon throwing open those universities to all denominations, quite irrespective of their faith; and upon putting within the reach of all men, and of individuals of all classes of men in this country—putting within their reach the highest emoluments and the greatest honours which study and learning can acquire. In connection with this I cannot help mentioning the name of Goldwin Smith. (Loud cheers.) I have worked with him upon this subject for some years past—(Hear, hear)—and I think that Oxford reformers, and especially he, one of their most illustrious representatives, would all agree that the political influence which I have been able to bring to bear for the furtherance of the questions in which they take an interest has been such as to produce a manifest result upon the legislation of Parliament. (Hear, hear.) Then there are the grammar-schools throughout the country—the endowed grammar-schools, all of them in the hands of one religious class—(Hear, hear)—and I think, by far the greater number of them spoiled by their endowments, or, at least, spoiled in consequence of having the endowments in the hands of one particular class, and not subject to the responsibility which Parliament ought to demand from them. (Hear, hear.) As I have given, through the medium of the Commission upon which your own member, Mr. Forster—(cheers)—is sitting, a little assistance from the communication to them of my views upon the subject, so I should be disposed to give, in future days, whether you elect me or whether you reject me, my utmost exertions that those grammar-schools shall be turned into realities, and shall be made available for all classes of the people. (Cheers.)

Mr. Miall then explained his views in reference to national education:—

I have for many years maintained that what we can do for ourselves we ought to do, rather than get Government to do it for us. And if we were beginning *de novo*, I should say it would be well for the working classes of this country if they could see that it is their interest to keep education strictly in their own hands. I have not, therefore, been favourable to what is called Government education; but government is passing away now—(Hear, hear)—passing away from one class chiefly into the hands of another class. As it is the work-people's children that will be educated in the public elementary schools, and so it will be generally, I should think, at the expense of the work-people as well as of the middle class, that these schools will be maintained, if they are maintained upon principles of justice. If there are

local rates for education, and a central inspection to see that the rates are employed in giving an education that is worth anything, then, I think, the demands of this peculiar problem will be met. This is what I shall labour henceforward to obtain; we cannot now go into the abstract principle. That has already been decided by the country. We have only now the opportunity of saying in what shape that abstract principle may be best employed. Out of public resources, obtained in the fairest way, the children of all classes of the people must have provision made for their education. (Hear, hear.) I assent to that. I do not think it is the very best result that could be come at, but as I said before, every one who is a politician, and who claims to act in the spirit of a statesman, must look at the general results of public opinion and the tendencies of the age, and endeavour to shape his course accordingly. I am not in favour of compulsory education. (Hear, hear.) When I say that, I mean I am not at all in favour of making education a subject of police arrangement and regulation. (Hear, hear.) So far as compulsory education has been carried or is capable of being carried, I think it has been carried by the Factory Acts. I assent to the extension of those Acts still further both in trades and manufactures, and especially in the agricultural districts (Hear, hear), and so far forth as they, I may almost say, incidentally bring into operation a system of compulsory education, so far forth I assent to that compulsory system. But nothing more will be needed, I think, unless it be with regard to the vagrant class—the children of the *proletaires* who leave their offspring in the street to get what education they can in the gutter. I think we may mercifully take care of them (Hear, hear), and see that the children do not suffer altogether from the sin of their parents; but at the same time, I would take pretty good care, if you find the parents of those children, to exact from them the sums that are necessary in order that their children shall be instructed. (Hear, hear.)

With respect to labour and capital, he thought in the first place that any penalty exacted for breach of contract between master and servant should be equal—not that the servant should be punished with imprisonment, and the master with fine only, but if punishment was exacted it should be exacted in the same kind from both parties. (A Voice: "That's justice.") He wished that the facilities for combination should be equal for both parties, and that the moneys subscribed by the one party for the legitimate carrying out of their trade should be protected by precisely the same enactments as the moneys that were subscribed by other parties for the transactions of their trade enterprise. He wished, also, freedom of individual action to be equal in both cases. If it was necessary, in order to be their representative, that he should know all about coal, and iron, and wool, he did not think they should come to him, but he should apply the same principle to trade as to other species of legislation. All commercial legislation now resolved itself into proper financial arrangements. The great problems had been solved. Cobden and Bright had done that—(applause)—and they had his sympathy and his occasional assistance when they were at it. Their work had been done nobly and well. He was in favour of direct as against indirect taxation—of getting rid, as far as possible, of their custom-houses, and saving all the multitudinous expenses and the troublesome meddlesomeness of the system of indirect taxation. (Hear, hear, and cheers.) He knew it could not be done yet. But that was the tendency in which things were going, and that was the direction in which he wished to move. But one great difficulty in the way was the extravagant expenditure of the Government.

The funds of the United Kingdom raised by taxation are disposed of in the House of Commons so carelessly, so heedlessly, so utterly without proper enlightenment and information, I may almost say so casually—although the Government always know what they are about—("Hear, hear," and a laugh)—that extravagant expenditure becomes almost a law, and anything like retrenchment a rare exception. You cannot help it—I mean no individual member of the House of Commons can help it now—the system is so bad. Millions of money will be voted away in one single evening, when perhaps there are from thirty to fifty members present. And if anyone gets up that he may object to this, that, or the other item contained in the estimates; if he puts his case as clearly as it is possible for the most perspicuous intellect to put it, and so convincingly that every man in the House of Commons is convinced of the reasonableness of this representation of the matter, yet, when the Speaker puts the question to the vote, it is not those who hear the argument that decide, but the bell rings all over the House, and in a rush a lot of members who not only have not heard the argument, but positively don't know what is the question that is going to be voted upon—(laughter)—and who simply look which way the Minister goes, and when the division takes place follow him like sheep, and then disperse to their more pleasant avocations. (Laughter and cheers.) Night after night this goes on, and until, in fact, the popular power of the country is felt in committees of the House of Commons, and until the decision upon each item in the estimates is made by those who are present when the motion is first put, and who have heard the discussions that have taken place with regard to it, it is utterly impossible to correct any one of those items, or obtain a successful vote that will modify what the Minister has proposed. (Hear.) But the Minister himself is almost in as helpless a condition as the members. The fact is, it is not the Minister that makes the estimates, but it is the department under him. (Hear, hear.) The servants—if I may without offence use the analogy—(laughter)—are so numerous that, in fact, they govern the establishment. (Hear, hear, laughter, and cheers.) And instead of the master being able to say, Do this, and do that, and it is done, it is the servants who prescribe to the master what they want and what they will have. (Laughter.) A very pretty illustration that is, I can assure you, of "high life below stairs." (Renewed laughter.) Do you think that Mr. Gladstone would not like to lay his hand upon that system and put it down? (Hear, hear.) The reason why he has not been able to

do so hitherto has been the near balance of power in political parties. That prevents him from availing himself of the force which is out of doors, in order to overwhelm, as it were, these departments that have got the upper hand. Why, look at our naval and military expenditure. (Hear, hear.) Is it possible for any one to believe that some twenty or thirty millions—I believe it is now thirty millions a year—are necessary in order to sufficiently provide for the defence of this country? Every one knows that it is not the case. But the departments manage the thing. Give them fifty millions a year, and they will still show very good reasons why they should spend a little more than that. (Hear, hear, and laughter.) And so long as you give them money freely, and so long as no very prudential restriction is laid upon the expenditure of it, so long you will find just the same result as we all of us—all the members of the House of Commons—have found, year after year, that instead of our taxation becoming easier under circumstances of greater prosperity and order and peace, it is just in the time of peace, just when our resources are most expending, that Government has come forward and put their hands deeper into our pockets. Well, then, if we want to diminish our taxation, naval and military, we must have a fair, honest, pacific foreign policy—(Hear, hear)—not running about amongst all the nations of the earth and meddling with their affairs as though we were a lesser providence over the universe, but keeping to our own duty, within our own sphere, helping the nations with our moral advice when our moral counsel is at all necessary, showing our sympathy with them in all cases that demand our sympathy, but never, so far as we are concerned, snatching up a weapon upon every occasion of quarrel between two nations, asking what is the matter, and going to war with them on one side or the other. (Hear, hear, and applause.) All these foreign interferences have made us enemies. We have made our name detested abroad because we are always meddling with matters that do not belong to us. I hope that kind of policy is passing away, but as Mr. Disraeli once said, and he never said a truer thing in his life, your national expenditure will always conform to what is your national and foreign policy. (Hear, hear.) If that policy be a meddlesome one you will have extravagant estimates; if that policy is a pacific one, then it may be possible that those estimates may be diminished. (Hear, hear.)

These questions had occupied his thoughts very frequently, and had engaged his pen so continuously that it would not be safe for him to show the smallest inconsistency, or endeavour so to modify his sentiments as to make them pleasing to this party or the other party, who might not regard them in the same light as himself. That was a most important crisis of their history. That which was done during the next five years would probably mould and modify that which would be done for the next twenty or thirty years to come:—

If we are now faithful to our trust, and if our opinions are now based upon enlightened principles, then I think we may hope, by God's assistance and help, to shape out a happier course, because a more useful and honourable course, both for England, Scotland, and Ireland. (Cheers.) If we now neglect the opportunity which is placed in our hands, it is impossible to say when that opportunity will recur. Therefore I call upon you, the electors of Bradford, to have regard especially to that great future which is before you. You have had a Reform Bill given to you by a Conservative Ministry. Yours, I think, will be the first great election which will take place since the Reform Bill was passed. Public opinion will be watching your conduct and waiting your decision to see what are the probable tendencies of opinion in this town. You ought to be able to foreshadow to the kingdom what will be the result of a reformed Parliament and a householded Parliament when all its arrangements are completed. (Hear, hear.) And if you fail—if you fail in doing that which I know lies near to your heart,—if you fail in doing it now, then I still think, whatever may be the course of this election, you will see good reason why a bad decision at this election should be reversed at the next. (Loud and prolonged cheering, amidst which Mr. Miall resumed his seat, having spoken for about an hour and a half.)

A number of questions were then put to Mr. Miall by Mr. W. Greenwood, Alderman Farrar, and Mr. John Holdsworth. In reply he stated that he was opposed to the Compulsory Vaccination Bill; should like the highest places in the army to be open to merit; was in favour of an alteration in the laws of primogeniture; would be happy, if returned, to meet his constituents once a year; saw no objection to the principle of corporations being allowed to borrow money of Government for the purpose of carrying out sanitary improvements, but that this was a matter which must be determined by general convenience; was not in favour of stopping by legal enactments the sale of alcohol beverages, but was in favour of measures to stop drunkenness; would apply to the sale of intoxicating liquors on Sundays the same restrictions that were applied to other trades; would vote for the abolition of capital punishment, for the legislation of marriage with a deceased wife's sister, and for the same marriage laws in England, Ireland, and Scotland, if reasons were produced to convince him that it was desirable.

On the motion of Alderman West, seconded by Mr. Titus Salt, jun., a resolution was unanimously adopted declaring that Mr. Miall was a fit and proper person to represent the borough in Parliament. Mr. Miall responded, and proposed a vote of thanks to the chairman, which was seconded by Mr. Kell, and carried, and the meeting then closed.

Some ten thousand copies of Mr. Miall's speech were printed and circulated throughout the town. "The policy of this course," says the *Leeds Mercury*, "cannot be questioned, as it is said that rarely has there been a better speech delivered in Bradford, or one more devoid of any appeal to the passions or prejudices of his hearers." It "has won upon the thoughtful, and made those who wavered at once declare themselves his staunch supporters."

Since the above meeting Mr. Miall has been constantly engaged in addressing ward meetings, which have been very well attended, and enthusiastic in his support. The local papers advertise the lists of the various ward committees organised in Mr. Miall's favour.

At a large and enthusiastic meeting of the friends of temperance on Thursday evening, a resolution was adopted recommending temperance electors "to support Mr. Miall, he being the candidate most likely to prevent the return of Mr. Thompson, and as a tried man in the House of Commons, being in a position to give more weight and authority to our views, as far as he holds them." A committee was appointed to co-operate with the general committee.

The special objection to Mr. Thompson is that he is a brewer, and is believed to have the public-house interest in his favour. A requisition in his favour has been signed by more than 1,000 persons, of whom, according to the *Bradford Review*, only some 650 are electors. On Friday his committee published the following telegram received from Mr. Thompson:—"Dresden, Friday morning, six a.m.—I place myself unreservedly in the hands of my friends. I am in favour of the ballot. In other respects my views at least are as liberal as those in Ripley's address I will write fully. Anxiety in my son's illness—sitting up at nights—this election excitement following so closely on Carl's bad treatment—have taken hold of me so much that I dare not attempt to travel to Bradford at present."

The *Leeds Mercury* of yesterday says:—

The latent energies of Bradford have been aroused by the contest for the representation of the borough. The rival committee-rooms—rivals only in the legitimate desire to carry the man of their choice, for so far all has been conducted with genial good humour and thorough earnestness of purpose—are nearly opposite one another in Bridge-street, and while Mr. Miall's windows rejoice in a plentiful display of red and yellow placards, Mr. Thompson's are not one whit behind in an equal array of white posters. Mr. Miall's committees are working steadily, and while the importance of the opposition side of the street is fully recognised, and as Mr. Thompson's candidature is looked upon as formidable, there are no fears expressed as to the issue of the struggle. Mr. Miall last night addressed another ward meeting, and was as enthusiastically received as heretofore, and a resolution was passed in his favour. In the instructions issued to Mr. Miall's ward and district committees the principle is emphatically laid down that no room in a public-house is to be used where another can be got, and every room engaged must be paid for by a fixed sum, and no other expenditure be required or expected; no paid canvasser to be employed without the sanction of the central ward committee; attention is called to the extracts from the Acts as to bribery, treating, undue influence, and election expenses, and the ward committees are warned that any voter who takes payment for personal services at the election disqualifies himself; as the law now stands no money can be paid for conveying voters to the poll, therefore there will be no cabs provided, but infirm people will be conveyed in private vehicles; and no banners, flags, colours, cockades, or bands of music must be allowed. Mr. Thompson, who is now fairly before the constituency as a candidate for the representation of Bradford, has not yet arrived in this country, but has forwarded to his committee a telegram explaining his political views. This was read at a meeting of Mr. Thompson's supporters last night, in the St. George's Hall, and Mr. Alderman Semon and Mr. Councillor Storey also attended to explain his political opinions. There was a large meeting, but the promoters of it did not venture to submit the claims of Mr. Thompson as a candidate to the vote of the assembly.

Amongst the squibs published in the town is a placard called "Reasons for supporting Mr. Thompson," and states as the reasons, that, as there are only twelve brewers in the House of Commons, he is needed to make up the baker's dozen. Another reason is, that there are only 100 lawyers, and he is needed to make 101; and the third reason is, that he is required to make up the number of railway directors in the House to 180, and to take care that the shareholders' interests do not suffer in the interests of the public.

On Thursday night Mr. Ripley, who had been unwell for a day or two, addressed a public meeting in explanation of his political opinions. He declared himself in favour of the abolition of Church-rates, but opposed to the separation of Church and State. He also declared that the anomalies of the Irish Church required rectifying. He alluded to other topics of less importance, and replied to a number of questions. A resolution in support of his candidature was adopted. Since then Mr. Ripley has announced his intention to retire from the contest. He is advised that unless he agrees to an organised system of electioneering canvassing, to which he has the strongest objection, he has no reasonable prospect of success; and, believing that canvassing at elections, as ordinarily conducted, is the mainspring of bribery, he prefers to retire, rather than submit to a course which is utterly repugnant to his convictions.

Mr. Alderman Godwin, who was nominated at the meeting on Monday night week, has addressed a letter to the electors, stating that he accepts the decision of the meeting without hesitation, and could not, by becoming a candidate, be a party to the introduction of a feeling of dissatisfaction amongst those with whom he had been so long politically identified.

The candidature of Mr. Miall is very heartily supported by the local press—both by the *Bradford Observer*, the organ of the more moderate Liberals of the borough, and by the *Bradford Review*, which represents the more advanced section of Reformers. The *Leeds Mercury* also, which under ordinary circumstances would rather have left a neighbouring town to settle its own matters, feels almost com-

pelled to say a word with reference to a contest of national importance at this somewhat critical period of our national history. After doing justice to the claims of the local candidates, and of Mr. Godwin, who had withdrawn his claims, our contemporary remarks that where local men who are also statesmen, such as Mr. Forster, cannot be procured, it is a great honour to the town to elect some person distinguished by high merit of a political kind, known for his abilities and advocacy of some great cause to the whole country.

Such a man Bradford has before it in Mr. Miall, and we cannot but think that his election would confer lustre on the town, which has already more than once been made conspicuous by the distinguished men who represented it in Parliament. Moreover Mr. Miall, while he has played an honourable part in the old, emphatically belongs to the new, era. The principles he has gained his high reputation by advocating are principles which now for the first time become practicable. Who so fit to take a leading part in that campaign against the Irish Church which all Liberal candidates now admit to be necessary? Who so likely to prove effective in removing the abuses still left by religious intolerance in our university system, and other numerous reforms of a similar character? Besides, Mr. Miall has had a political training necessarily fuller than that of his antagonists, and at a crisis requiring so much political knowledge and reflection, this must be deemed a very powerful recommendation. Lastly, Mr. Miall appears, as far as we can gather, to be the favourite candidate of the non-electors. But a year hence these non-electors will for the most part be electors, and it would, we think, be a great calamity for the harmony of the old and new constituencies in the town if the last act performed by the old constituency were to reject the candidate on whom they knew that the new constituency looked with so much favour.

Mr. Thompson is expected in Bradford before the election. The following is a telegraphic summary of his address:—

I am in favour of the ballot, the abolition of Church-rates, redistribution of seats, having regard to wealth and intelligence; compulsory secular education, extension of free trade; inquiry and legislation with reference to the English and Irish Churches, so as to secure the widest possible dissemination of the truths of the Bible; throwing open the universities without test, so that the greatest number may receive the best education at the least expense; legislation with reference to trades unions, so that combination for legitimate purposes may be secured, and intimidation repressed; legislation so as to extinguish bribery and drunkenness, if possible; the division, in case of intestacy of landed property, as personal is now divided. I am against the secularisation of Church revenues, the taking what has been dedicated to the service of God for secular purposes. I am against the employment of policemen as gamekeepers, I would reform every proved abuse.

It was thought that the nomination would have taken place on Tuesday next, but the writ not having arrived on Monday, the date of the election is still uncertain.

It has been stated that Mr. Thompson's Liberal creed was so unpalatable to the Conservatives of the borough, that they thought of bringing forward a candidate of their own. Mr. W. Busfield Ferrand was in the town on Saturday, in connection, it is supposed, with that object, but it does not appear that he is likely to stand.

The following letter has been received from Mr. Goldwin Smith on the Bradford election:—

Bolton, Oct. 7, 1867.

Dear Sir,—I heartily rejoice to learn that Mr. Miall has been brought forward by our common friends as a candidate for the representation of Bradford. He is a man well entitled, both by his character and by the services which he has rendered, to a seat in the House of Commons. His exertions in the cause of religious freedom—a cause, the importance of which, even in a political point of view, can scarcely be overrated, are well known to all Liberals. I can testify to his exertions in support of the movement for abolishing university tests, and opening the universities to Englishmen of all denominations. His views and sympathies on other political subjects, I believe, from the intercourse I have had with him, to be liberal and enlightened. The earnestness and sincerity of his character, and his devotion to the public objects which he takes in hand, are admitted by all, even by those most opposed to him. He is not merely a social aspirant to a seat in Parliament, but a man who has passed his life in the study and discussion of public questions, such as a legislator ought to be, especially at a great crisis of political change and reconstruction like the present. His election will be the triumph of the sound principles which are vigorously set forth in his address and speeches, and which I have no doubt, as member for Bradford, he will as vigorously maintain.

I am, &c.,

R. Kell, Esq.

GOLDWIN SMITH.

OPINIONS OF THE PRESS.

Many articles have appeared in the daily and weekly journals which we cannot for many reasons quote at length. The *Star* led the way by an article advocating Mr. Miall's claims on the ground of service to the Liberal cause, and the importance now attached to the question of religious establishments, especially the Irish Church, with which his name has been identified. The *Daily Telegraph* trusts "that no disastrous conflict of opinion, that no mere personal ambition, will be permitted to divide the Liberal ranks in Bradford; but that, having decided, in public meeting, to accept Mr. Miall, the whole party will vote for him," and give Mr. Forster a worthy and effective colleague.

The *Daily News* thinks that in personal and public claims, appreciable outside the borough, Mr. Edward Miall far transcends any of the competitors who either are, or have been, or are likely to be, in the field.

Bradford, in the election which is about to take place,

is virtually choosing a member for the first session of the Reformed Parliament. The successful candidate of next week will do little more than book his place in the new House of Commons. There are few men in England whose presence in that assembly would be more advantageous than Mr. Miall's. Whether he shall be there by the choice of the electors of Bradford it is for the electors of Bradford to determine; but that he ought to be there no sound Liberal can question. Mr. Miall's politics are essentially the politics of a now not distant future. Perhaps they were too far in advance of the era of the Crimean war, and of the period of diplomatic activity and domestic stagnation which followed it, to afford him due scope in days in which even the statesmanlike intelligence and calm patriotism of Mr. Cobden, and the eloquence and energy of Mr. Bright, fought a desperate and losing battle, and their party suffered discouragement and defeat. But the questions of the coming time are the questions with which Mr. Miall is in a special degree familiar. Paramount among these stands the subject of the relation of religious bodies to the State. Mr. Miall has been charged, as he told the electors of Bradford, with attacking the Church of England "with rancour and with venomous fanaticism." This seems to be the trump-card of his opponents. Rancour and venomous fanaticism express themselves, strangely enough, in the same practical conclusions as passionate love and devotion. Let our readers turn to a speech just delivered by a great bulwark of the Church of England. In the opinion of Mr. Beresford Hope, "the great old Church of England" is not "a Church confined within the four seas, not the Church merely by Act of Parliament." He appeals to the example of the United States to teach Englishmen "what the Bible and the Common Prayer-book might do in a Church not national, without Act of Parliament, without endowment, and without State aid." All this is in substance what Mr. Miall has long been saying. We should not be much surprised to see Mr. Hope and the bench of bishops in a body joining the Liberation Society. The member for Stoke is evidently not averse from the views of ecclesiastical policy advocated by the candidate for Bradford; and the "loud, long, and enthusiastic cheering" with which the Church Congress hailed his disparagement of endowments, State aid, national pretension, and Acts of Parliament, shows that the opposition to the political establishment of religion does not necessarily spring from rancour and venomous fanaticism. The Churchmen of Bradford have no ground for quarrel with Mr. Miall on this head. Mr. Beresford Hope and he may be right or wrong, but their coincidence removes the brand of sectarianism from the opinions which they held in common.

Among the weeklies, the *Spectator* says:—
We do not sympathise with Mr. Miall's peculiar political tenets,—indeed, we think the creed of *laissez-faire* has been driven quite too far by the public opinion of the last generation,—but Mr. Miall certainly ought to be in Parliament, and if the Bradford constituency do not dislike his peculiar creed, we should prefer his election to that of any merely local celebrity. The activity of the Anti-State-Church movement is not likely, as regards England at least, to give him much encouragement for Parliamentary exertions in that direction, and as to the Irish State Church, complete secularisation for educational purposes may perhaps prove the only practicable, though it may not be the best, alternative. On one point Mr. Miall has, we believe, altered his extreme Voluntarist views very much for the better. He now wishes to support a thoroughly national system of secular education.

The following is from the *Examiner*:—

It is very desirable that every great seat of industry should be represented by a man of business, whether locally connected with its peculiar employments or not; but it is equally desirable, in our opinion, that the great constituencies should look for men of other and higher qualifications, and should send them to St. Stephen's to speak in their name, not for their own interests so much as for the common weal. The taunt has been too often heard, that our great towns prefer rich men because they are rich; employers because they employ, and local men because they understand how to balance and manage and keep in good humour the jealous cliques and creeds and classes of which the community is composed. Bradford showed itself superior to prejudices of this kind when it freely selected General Peronet Thompson as one of its members; and we think it would do itself great honour were it freely to choose a man like Mr. Edward Miall, whose claims, like his, are founded solely on his acknowledged courage, capacity, and constancy in the vindication of popular principles. We do not in everything agree with Mr. Miall, but we appreciate highly the sterling qualities of the man, and we should be exceedingly glad to see him again in Parliament.

The Nonconformist newspapers have also had articles in support of Mr. Miall. The *English Independent* remarks that Mr. Ripley is a Congregationalist, and has issued a Liberal address.

But, as he has not hitherto devoted his attention to politics, he can hardly be preferred to Mr. Miall, whose return at the present moment, when the Irish Church question is uppermost in all men's minds, would seem particularly opportune and desirable. We wish they could both be returned; but, as this is impossible, we hope Mr. Ripley will not hold out in spite of the clearly expressed wishes, not only of those who are Liberal electors now, but of those who will be Liberal electors in another year's time.

The *Freeman*, in the course of a cordial article, says:—

All know that ecclesiastical questions must perforce engage shortly the serious attention of Parliament; and if only for the same reason as the Queen placed Mr. Miall on the Education Commission, he ought to be placed in the House of Commons also. No settlement can be made of ecclesiastical questions which shall be satisfactory, without the voluntary principle having fair play in the House; and we need not say that all its friends would, like her Majesty, immediately select Mr. Miall for its leading counsel. Churchmen, if fair, ought to be willing to give Mr. Miall a seat in the House. They fill seats enough with their adherents, and may be well content to let the voluntaries speak by the man of their choice.

The *Christian World* concludes an article in the following terms:—

At a time when we hear continually the demand that

Parliament should be made to reflect all varieties of opinion in the country, it would be strange indeed if a man of great ability and experience, who has rendered signal services to the Liberal party, and is in thorough sympathy with all their movements, and who has peculiar qualifications for the special work of the day, should be excluded from the Senate because on one point his views may be more decided and pronounced than some quasi-Liberals like. The electors of Bradford are, we trust, too intelligent and manly to be caught by so weak an argument as this, and we look to them not only to redress an act of personal injustice by restoring to the House of Commons one who would never have been excluded from it but for the frenzied excitement which swept away so many of the most consistent Liberals of the day for their honest opposition to Lord Palmerston's Chinese policy, but still more to do a great public service by expressing in the election of Mr. Miall their conviction that the time is come for dealing thoroughly with the Protestant Establishment in Ireland.

In the same sense, the *Independent* expresses a hope that Mr. Miall will be elected at Bradford.

In an article highly laudatory of Mr. Miall, the *Manchester Examiner* trusts that the result of the public meeting of Liberal electors will be seen in the withdrawal of the other candidates, and the concentration of the energies of the Liberal party in securing Mr. Miall's return, and believes that if Mr. Hare's method of representation were adopted, and electors were permitted to record their votes for any candidate irrespective of local nominations, that gentleman would figure among the score of notables who stood highest on the national poll. Our contemporary thus refers to a local event:—

On a recent occasion he was formally invited by the representatives of the Liberal party in Manchester to become a candidate for this city. The affair lay in his own hands. He was in possession of a valid "call," and if he had chosen to accept it he would have rallied round him a host of zealous friends, whose hearts were set upon his candidature. But the field was not quite clear. Other claims had been put forward, and there was an unwillingness to withdraw them. When this circumstance came to Mr. Miall's knowledge, he announced his determination on no account to divide the Liberal party, and in the handsomest manner retired from the threatened contest. His example was not imitated, and we lost the day. We look for a different issue at Bradford.

The *Manchester Examiner* adds in reference to the altered aspect of ecclesiastical affairs:—

Within the last ten years ecclesiastical questions have been pushed into the foreground by the sheer pressure of events, and now that blind animosity is succeeded by a spirit of calm inquiry, it is discovered that the opinions of this dreaded voluntary have in them nothing necessarily antagonistic to the Church of England. It is discovered, with wonder, that the ecclesiastical principles advocated by Mr. Miall are almost identical with those which a fervent party in the Church of England are preaching with the zeal of crusaders. The truth is, no man in England is less of a party man, none fairer to an opponent, none more tolerant of intellectual differences. He cares little about Dissent. For sects he has a supreme indifference. His chosen sphere of thought is that which embraces the relations of ecclesiastical bodies to the civil Government, and we trust we shall not endanger his seat for Bradford if we intimate a belief that his views on that subject do not widely differ from those of the English Church Union. But ecclesiastical questions have not absorbed the whole of his energies. He has taken an active part in all the political movements of our time. He was an advocate of manhood suffrage when to be called a Chartist was to incur a fearful ban. In education, as in everything relating to the social improvement of the people, he has always been found a diligent worker and a fearless advocate on the side of progress. As one of the Royal Commissioners appointed to inquire into the state of popular education, he rendered good service to a cause which he has ever been ready to befriended. Above all, he will not go to Parliament as an untried man. He represented the borough of Rochdale for nearly five years, to the entire satisfaction of his constituents, among whom he has never ceased to enjoy the highest respect. In the House of Commons he acquired an influence which was recognised by men of all parties, and those who widely differed from him on public questions nevertheless acknowledged the ability and courtesy with which he discharged his Parliamentary duties. We have heard many speeches on Irish questions, but few have been more successful than that which Mr. Miall made on the Irish Church. This is becoming by common consent one of the leading questions of the day. The condition of the sister island, the ferment which is silently at work among the population, the excesses of Fenianism, the growing conviction that the great task before the statesmen of England is to make Ireland contented and loyal, all point to the Irish Establishment as one of those abuses which is so absolutely imperative to redress without delay. No man is better fitted to take part in the discussions to which that great measure of reform will give rise than Mr. Miall, and his return to Parliament at the present juncture will be a proof that one at least of the great constituencies of the empire is bent upon doing justice to Ireland.

THE FENIANS.

The examination of the twenty-four prisoners charged with the murder of Serjeant Brett at Manchester was concluded on Saturday. The stipendiary magistrate said all the prisoners had been sworn to by witnesses, so as to establish a *prima facie* case against them, and he therefore committed them to take their trial on the charge of murder. The investigation had occupied nine days. The prisoners are to be tried by Special Commission; two of her Majesty's puisne judges will proceed to Manchester for that purpose, and will probably commence their sittings on the 28th instant.

McDonnell, the bandsman who was shot in Bloomsbury a few days ago, died on Friday afternoon. The colonel of his regiment and his mother were both pre-

sent at the time of his death. The inquest on the deceased was opened on Monday, and adjourned after the identification of the body. The prisoner Groves, charged with the murder of McDonnell, was also brought up for further examination at the Bow-street Police-court on Monday, and was again remanded. Special precautions were taken to guard the van against surprise or attack.

An attempt has been made to capture the arms and ammunition of the 18th Middlesex Rifles, at Harrow. A warning letter has also been received by the commanding officer of the 40th Middlesex. It is supposed that the Fenians are concerned in these transactions. At present, however, this is only surmise. The Government have ordered the ammunition to be removed from Wimbledon, and the nipples to be detached from the rifles of the various volunteer corps, when these weapons are stacked in magazines.

Orders have been issued by the Police Commissioners to the effect that all the constables in the metropolitan force shall learn the outlass drill. For this purpose a certain number of constables from each division will be told off every day to attend at one of the military barracks. It is not unlikely that similar orders will be issued in some of the principal provincial towns.

On Monday, by order of the Home Secretary and Sir Richard Mayne, the Chief Commissioner of the Metropolitan Police, the omnibuses or vans engaged in taking prisoners to and from the different police-courts to the several gaols were more strongly guarded than hitherto. Previously there was only the driver and a sergeant inside the van, and they were not armed; but on and after that morning there will be three additional police-constables, and the whole of the escort will be armed with outlasses. For the vans that come from the suburban districts it is stated that the escort will be mounted.

The *Liverpool Mercury* states that a letter just received in that town from the Isle of Islay states that as the luggers were returning from Ireland a few weeks ago, one of them was hailed by a strange vessel, which desired the boatmen to convey two men and see them safe on board the steamer at Port Ellen. Whilst on the lugger, neither of the strangers uttered one word in English, yet from their appearance the boatmen suspected that they were Fenians, their pretended ignorance of English being simply a "blind." It is not improbable that these two men were landed from the Fenian cruiser which has hovered about the Irish coast for several weeks.

THE ABYSSINIAN EXPEDITION.

The *Pall Mall Gazette* publishes a letter from Lieutenant Prideaux, one of the Abyssinian captives, bearing date July 21st. Lieutenant Prideaux, who accompanied Mr. Rassam in his last mission to the Emperor Theodore, writes very hopefully, and is so sanguine of an early release, that he requests that clothing may be sent for him to Massowah, to await his arrival there on his return to England. The same paper states that the whole of the European force composing the Abyssinian expedition will be armed with the Snider rifle.

According to the *Army and Navy Gazette* the Viceroy of Egypt has ordered a corps of 10,000 men to proceed to the frontiers of Abyssinia. The authorities at Cairo fancy our expedition is not half large enough, and say we should send at least 40,000 if we want to produce a real impression. They also deprecate our purchases of Spanish mules, and almost laugh at us for buying them when we could get thousands of mules in Assyria which would stand the climate at 15*l.* each. There is a talk of the French becoming lessees of the railroad, in which case England will become tenants by courtesy of the right of way.

Private letters from Bombay of the 8th ult. state that Colonel Merewether was to leave that place on the 15th for the coast of Abyssinia in command of a reconnoitring party. It was expected that the first brigade would leave on the 1st of November, and it was hoped that all would be ready for an advance into the interior by the end of December. The force fixed will consist of between 10,000 and 11,000 men. From the *Bombay Gazette* we learn that eight local steamers have been taken up by Government for the service of the expedition at lump sums equal to 27½ rupees per ton per month. It was further stated that a large number of sailing transports would be needed in about a month's time. The commissariat department was actively engaged in buying up rice, grain, and hay to be shipped for Abyssinia.

A despatch from Alexandria brings word that the transports with the Abyssinian pioneer expedition, under the command of Colonel Merewether, left Aden for Massowah on the 28th ult. There is no later news from the captives.

IMPROVEMENT AT SHEFFIELD.—The Sheffield Sawmakers' Society—a different body altogether from the Sawgrinders' Society, to which Broadhead, Crookes, and Hallam belong—have determined to relieve themselves, so far as possible, from the taint of the past. To that end they have dismissed all their old officers, appointed others in their stead, removed their place of meeting from a public-house to a class-room of the Mechanics' Institute, and appointed a committee to weed the society of "suspicious" characters, and draw up a set of rules to be submitted to Mr. Tidd Pratt for registration. We (*Sheffield Independent*) are informed that William Broadhead has this week resumed work as a saw-grinder.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, ISLINGTON, N.—Number of patients for the week ending October 5, 1,029, of which 206 were new cases.

Literature.

RAPHAEL'S BIBLE.*

This is a natural and valuable sequel to the former "Expositions" of the cartoons, issued by Mr. Smith some years since. The frescoes, known as Raphael's Bible, consist of fifty-two paintings, illustrative of Biblical subjects, which adorn the ceiling of that open gallery in the Vatican, called the Loggia. The fifty-two paintings are distributed in thirteen groups of four each, corresponding to the domes of the ceiling. The photographs in the work before us are taken from engravings of these frescoes. The designs for all these are probably to be attributed to Raphael, but in the execution of them he availed himself largely of the assistance of his pupils, and in many instances the want of the master's hand becomes painfully apparent. Still there is traceable through the whole the majestic grandeur of conception, the felicity in grouping, the boldness and mastery of execution which we look for in the works of the most celestial of all painters. On some accounts it is impossible to regard this work as so satisfactory or complete as Mr. Smith's former work, chiefly because the whole fifty-two frescoes are not given, but only thirteen, a specimen from each arcade. We would fain study the whole of them under the generalship of so thoughtful and genial a critic of art as Mr. Smith is. He unites a rare appreciation of art generally with a devotional spirit, which render him thoroughly competent to interpret the technical merits and the spiritual power of Raphael's Scripture paintings. His chief aim, evidently, is to make a study of the highest productions of art subservient to religious culture. Art criticism is with him a part of that ministerial work to which his life is primarily devoted. It is well that it should be so. Great works of art, of all kinds, have a close affinity with all departments of human culture, and will receive different, though not necessarily contradictory, interpretations, from expositors who bring the habits of thought and feeling derived from their special pursuits to help their appreciation of works of art. Mr. Smith does not give us sermons under the disguise of art criticisms; he is too discriminating to perpetrate such a blunder. But he does not allow us to forget that his chief aim is to give practical illustrations of the harmony between the loftiest results of human genius and the teachings of the Bible. The subjects of the pictures themselves involve constant reference to the most sacred facts and truths, and Mr. Smith has a rare facility in making the pictures he is contemplating speak in modes appropriate to them, concerning the ideas that are most precious to himself. Mr. Smith gives shorter descriptions of the paintings which he does not reproduce in photography, so as to enable his readers to enter into the scope of the whole, illustrating as they do the most important facts recorded in the Old Testament, and a few in the life of Christ. The facts of Old Testament history become instinct with new life as they are seen by the aid of Raphael's realising art. For instance the story of Moses' descent from the mount with the tables of the law, which he delivered to the children of Israel, is much more vividly conceived when we look, as Raphael bids us look, at the crowd of eager Israelites ready to receive their lawgiver, and hear the message that he has to give them. We can see the long-pent-up excitement of the men who have been waiting, in earnest expectation, for forty days, wondering when their leader would return, and what he would have to report. Moses is the central figure, as he ought to be, and the more we sympathise with the enthusiasm and curiosity of the thronging Israelites, the more shall we be attracted to him as the bearer of a message that belongs, not merely to that excited crowd, but to ourselves and to all generations. As we look at this picture we are ready to share the interest of the Israelites, we understand the tumult of thought and feeling that must have agitated them as they saw Moses descend from the mount after such a long absence. And so in many other cases that might be cited. Mr. Smith is fond of showing how the art of Raphael bodies forth Scripture facts, which are so apt to dwell as hazy myths in that part of the mind which is usually the most inert, indolent, and least cultured—the imagination. He also shows many of the tricks or devices of art—which Raphael has the skill to use without making them obtrusive—the art which conceals artifice. It is interesting and instructive to find how geometrical forms, straight lines, curves, circles, are used in the arrangements and groupings of the figures: how

curiously a poetic eye can find grace and grandeur in the driest technicalities of the art which it uses; how close is the alliance between beauty and geometry; how number and proportion and stern accuracy, and strict allegiance to rules, can become instruments for the production of the loveliest and most harmonious representations of ideal beauty. As all these facts are realised, the inner harmony that unites all truly right and good human work to whatever is noble and holy and divine in thought and feeling and character, becomes a demonstrated fact, and the artificial distinctions between sacred and secular pursuits become thin and shadowy and incredible. Doubtless this is one of Mr. Smith's aims: the preacher and the painter are both workers in the same vineyard, and substantially gather the same harvest, and teach the same lesson. That "Reign of Law," which the Duke of Argyll has so admirably exhibited, determines for both workers their separate methods and aims, and then unexpectedly reveals a harmony between them of most subtle and interior qualities, that enters into every detail of composition, arrangement, and execution. We know of no more useful work than this exposition of the technical and spiritual merits of great paintings side by side, in their strange and delicate blending. It is a work for which Mr. Smith is singularly qualified, and which we trust he will still pursue. We need only add that the book is brought out in excellent style as to paper and typography.

RECENT NOVELS.*

The complaining against the present class of novels is loud and long, and comes from quarters where there is not the faintest sympathy with anything approaching to religious fanaticism. *Blackwood's* recently, in an article of great vigour and independence, exposed the character of a great deal of the fiction which now enjoys so undeserved a popularity—a popularity due not to its brilliancy or its power, but rather to the bold and daring manner in which it has ventured on paths hitherto eschewed by our best novelists. We, says the writer in that trenchant style which harmonises so well with the tone of moral indignation which pervades the article "swallow the poorest of literary driveling-sentiments that are adapted to the atmosphere of a 'Surrey-Theatre description' of society, which 'show the writer's ignorance of society—style, 'the most mean or the most inflated—for the 'sake of the objectionable subjects they 'treat.' The evil is not of very recent growth. We have ourselves more than once noted its advances, and insisted on the danger with which it was fraught. Unfortunately, however, it is but the creation and reflection of the spirit of the times. We are possessed by an intense craving for constant excitement, which manifests itself in social, commercial, and church life. When even religious people are not exempt from the feeling, and are so ready to catch at some startling novelty either in preaching or ceremonial, we can hardly wonder that it should affect the more frivolous class by whom novels are so eagerly devoured, or that novel-writers, finding such a taste in existence, should cater for its demands. It is surprising indeed, and sad, to see how far the infection has spread, but it may be judged, perhaps, from the comparatively limited popularity of so finished a work of art as the "Last Chronicle of Barset," contrasted with the remarkable success of sensational stories, infinitely its inferiors in every point of real merit. Of course, while the taste prevails, books of the class will be multiplied, and will degenerate as they multiply. The many followers of Mrs. Henry Wood and Miss Braddon are very far from being their equals in genius—the only way in which they can hope to rival their fame is by surpassing their extravagance. Hence, with the decline in power, there is an increase of the sensational element, and each new writer seems determined to eclipse his predecessors in an evil course. Lady Audley was certainly not a very desirable character, but even she is endurable when compared with some of the heroines who have, since her time, been introduced to the notice of the novel-reading public. So glaring has the evil now become that *Tinsley's Magazine*, though edited by Mr. Edmund Yates, whom *Blackwood* classes among the offenders, has very severely taken to task some of the most daring of the writers as well as the readers, especially

those of the softer sex, whose favour encourages them to persevere in this mischievous course.

We only hope that such remonstrances will have their effect, and though we cannot expect a change to be wrought all at once, we rejoice to welcome any signs of a turn in the tide of popular feelings. At present it would really appear as though any one who can manage to string together a number of exciting incidents, probable or improbable (indeed the more improbable the better), into some sort of a plot, whether invented by himself or adopted wholly or partially from some master in the art, and contrive, by the introduction of a few conversations, generally very highly-spiced, to spin it out over three volumes, is pretty sure to take a position as a novelist. He must be badly off indeed if he cannot get some reviewer to pronounce his book one of the most wonderful productions of the day, and with such a recommendation he may calculate on a moderate amount of success. It is this favourable state of things only that can account for the appearance of a large class of which the "Hunchback's Charge" is the type. We do not deny that there are some good features in the story. The idea of the hunchback's love to the heroine, though it is not original, is very well worked out, and furnishes occasion for some touching scenes, especially that in which the poor fellow parts with his monkey, the companion of his solitary hours and the object of his dependence for the miserable living he eked out, in order to provide food for the orphan child of the woman he had loved so truly. Examples of this kind of pure, simple, true-hearted affection, are so rare in books of this order, that we give Mr. Russell the more credit for this part of his story. But when we leave it and come to the plot itself, our commendation must cease. The story, indeed, is neither pleasant nor probable. It introduces us to a number of characters of whom we feel that the less we know of them the better, and it hurries through scenes sufficiently painful and distressing, and in thinking of which our only pleasure is the assurance that they never could have occurred. The villain of the story is a certain Joseph More, who, in addition to his other qualifications for the course of wickedness which he runs, has an extraordinary likeness to a young man to whom he is travelling tutor. These two fall in love with the same girl, and after contriving for a short time to play a clever game of deception by means of his resemblance to his pupil, the villainous tutor not only kills his friend, but goes on to claim his inheritance, contriving to deceive even the father of his victim, who, very conveniently for his purpose, had become almost blind, and who died in the very nick of time, before fuller knowledge had enabled him to detect the cheat which had been practised upon him. The idea of a living impostor personating some dead man has become a very common one since the appearance of "Henry Dunbar," but it has not often been worked out more clumsily than by Mr. Russell. We suppose that he is only a novice, and if so we would counsel him to strike out a different path. There are evidences of power in the book which may produce something different from a mere third-rate piece of sensationalism. The portraiture of the poor hunchback is well done, and reveals a sympathy with a higher and nobler style of things. Let him study and produce characters of this order rather than the Joseph More, of whom we have in all conscience had enough of late, let him eschew the class of incidents indicated by such headings as the "Prologue to a Tragedy," the "Tragedy," and let him understand that the better class of English minds does not care to be regaled with the horrors which draw down the applauses of transpontine theatres; let him, in short—and what we say to him we would say to a host of others—abandon for ever the melodrama and give us truthful pictures of life, and he may win a success which will certainly never be secured by such books as the "Hunchback's Charge."

"Birds of Prey" is a very different book, of the same genius indeed, but of a higher order, so far, at least, as artistic power is concerned. Miss Braddon often annoys and irritates, but it is rarely that she fails to entertain us. Her books are low in tone, and often very revolting in their incidents, but it cannot be denied that she is an accomplished story-teller, who attracts her readers on to the end, sometimes almost despite themselves. There are few novelists who have attained such a reputation, who have shown so little skill in the delineation of characters; but in the construction of a plot she exhibits a singular ingenuity. It is impossible, however, that one who writes so much can, however great her ability, always maintain her own level, and "Birds of Prey," though very superior to the productions of the host of imitators whom her success has called into the field,

* *The Hunchback's Charge*. A Romance. By W. CLARK RUSSELL. In three volumes. London: Sampson Low, Son, and Marston.

Birds of Prey. A Novel. By the Author of "Lady Audley's Secret." In three volumes. London: Ward, Lock, and Tyler.

Anne Judge, Spinster. By F. W. ROBINSON, Author of "Grandmother's Money." In three volumes. London: Sampson Low, Son, and Marston.

* *Expositions of Raphael's Bible*. Illustrated with Photographs. London: A. Miall.

is not one of her best works. The notorious Dr. Pritchard would seem to have suggested the idea of one of the principal characters. At least we have here a respectable dentist, who receives into his house, and then murders, by a slow and subtle poison administered as medicine, the old friend of his youth, in order that he may marry his wife, not indeed from any affection to her, though she was his first love, but simply that he may get possession of the large dowry which he knows she will inherit. The companions of this wretch are little better than himself. His brother from the first detects the crime, but remains silent in the hope of sharing the spoils. Captain Paget, whom he associates with him in the bold and delusive speculations into which he rushes, is a selfish, cold-blooded schemer, who, having thrown away all his opportunities, and reduced himself to utter beggary, spends his miserable life in preying upon the weaknesses and vices of others. A more thoroughly revolting character we have seldom met, even in novels of this class; and he is all the more repulsive because when engaged in the scenes described in this story he must have been a hoary-headed villain of nearly seventy years of age. Valentine Hawkehurst, for a time his companion, is, we suppose, intended to be an example of one raised from a state of moral degradation by the influence of a pure and ennobling affection, and, though not of a very exalted type, he certainly stands out in agreeable contrast with other members of the circle in which we find him. With such a company we have, of course, enough of adventure, though, happily, after the murder with which the story opens, less of atrocious crime than might have been anticipated. The cardinal defect of the tale, however, is its impotent conclusion, which, in fact, is no conclusion at all, inasmuch as it leaves us in as much perplexity about the fate of the different characters as if we had only reached the end of the first instead of the third volume. The authoress, indeed, professes to have reached a point, for here (she says) ends the story of Diana Paget's first love; but as that had really ended long before, and as Diana herself had become a subordinate character, this is but a lame excuse for closing in the very middle of the plot, and bidding readers wait for the *dénouement* till they get the story of "Charlotte's Inheritance," from the same prolific pen. After the indications we have given of the character of the story, it is almost superfluous to add that its influence is not healthy. To habituate the mind to the contemplation of the kind of life here described is undoubtedly most pernicious, and the evil is not repaired even though crime is represented as bringing with it a certain retribution. We cannot expect that a writer like Miss Braddon will do justice to religious men, but it might be as well, even for her own reputation, if she would let them alone. The portrait of Mr. Goodge, the Wesleyan minister, is nothing better than an absurd caricature, which has not even the poor merit of cleverness, whose mistakes in small points show that the writer has not taken the trouble even to make herself familiar with the sect she satirises. It serves to mar the effect of what is really an exciting and well-told part of the story. We close Miss Braddon's book with regret that her power, which is unquestionable, should not be employed to some better end.

"Anne Judge, Spinster," is the cleverest and most stirring of the three stories before us, and although it is too sensational, is, on the whole, higher in its tone. Here, too, the villain of the tale is a doctor, leading that double kind of life which many of our novelists are so fond of portraying; at home the quiet, accomplished, gentlemanly physician, who is winning high repute and rising in his profession every day—abroad the reckless gamester, who is wasting his resources, throwing away his prospects of success, and involving himself in embarrassments which gradually hem him in until utter ruin is inevitable; in public, the smiling, agreeable, genial companion; in solitude, the guilty man, burdened with the secret of sins which are crushing him to the earth, and from whose bondage he has not the strength to escape. Dr. Day, however, is no common character. The conflicts between good and evil in his soul, the implicit belief which, after all his falls, he cherishes in himself and his intention to do right, the continued sinnings, followed by bitter repentings, which yet end in nothing, are depicted with great power and truthfulness, and the whole story of the man's life is full of solemn and awful suggestiveness. Mr. Robinson is not content to rest everything on his plot, though this is full of excitement and interest, and has evidently taken great pains in the elaboration of some of his characters. But the story is too long. It might well have been brought to a close at the time of Dr. Day's flight. The latter part is extremely painful, and in our judgment quite unnecessary. The

feature of the book, however, which we notice with most satisfaction is the presence of characters of an order which we meet with too seldom in modern fiction. We have some who are sufficiently bad, but there is a nobility and a generosity and a self-sacrifice about others, and especially about Hugh Aynard and Delancy, which goes far to redeem the character of the work. They are far from being perfect, but they own some higher end in life than mere personal enjoyment, and display an unselfish spirit which covers a multitude of sins.

THE MAGAZINES (CONTINUED).

Mr. Anthony Trollope's new magazine, *St. Paul's*, must be characterised as a very bold venture. If it should prove a successful one, it will owe its success solely to the charm of Mr. Trollope's fiction, and to that solid, common-sense style of political writing with which readers of the *Pall Mall Gazette* are familiar. It is evidently the aim of the editor to make it a political power. "He and his friends who will work with him 'intend to be political,'" he tells us in his introduction, but not by any means exclusively so, as a glance at this first number will show. The most noticeable articles are "The Leap in the Dark," and "The Ethics of 'Trades Unions,'" both which subjects afford ample opportunity to the editor to show that his sympathies are ranged on the side of advanced Liberalism. The conclusion of the writer on Trades Unions is one we heartily endorse:—"The more the subject is considered, the more we think it will be found that there are only two courses open to us in dealing with trades-unions—'we may either suppress them as illegal and immoral, or we may allow them the same full and complete liberties as we allow to other voluntary associations; that is, we must allow them to do whatever they like, so long as they do not break the law in any way.' No exceptional legislation is practically possible, and any one acquainted, in however slight a degree, with the working classes, must be aware that to put down the unions by force would be to risk a social insurrection. Our only wise course, therefore, is to deal with workmen associated in unions as we do with other subjects of the realm engaged in lawful pursuits, and in doing so we shall, we believe, not only act 'justly, but prudently.'" The essay on "Sovereignty" is evidently written with a view to the application of accepted maxims to the present state of affairs. Such a mode of argument does not admit of exceptional considerations, and for this reason we cannot but consider it misplaced. Mr. Trollope commences a new novel in this first number.

We have two numbers of the *Broadway* before us. We are reminded every day that "100,000 of *Broadway*, 'Number 1,' have been sold," and can only wonder whether, now that the charm of novelty has died away, the magazine-reading public are so lavish of their support to the succeeding numbers. In price, size, and general character of contents it appears to be modelled after the pattern of the *Argosy*, to which it is decidedly inferior.

The *Sunday Magazine* enters upon a new volume with a new face. It fairly distances all competitors in this field, and looks well prepared to meet possible rivals. George MacDonald continues his "Aenals" under the title of the "Seaboard Parish," of which he takes a temporary charge, while young Weir, his curate, officiates for him. What promises to be a charming story is commenced by "Edward Garrett," entitled "The Occupations of a Retired Life," and the remaining contents are, if anything, more varied than usual. The Dean of Canterbury contributes an article on the Epistle to Philemon, in much of which there is a remarkable similarity of treatment to that of Mr. Cox in his "Private Letters of St. Paul and St. John." But why should he refer to Archippus as being "admitted to 'holy orders'?" An interesting chapter from "The Reign of Law," called the "Flight of Birds," is reprinted in this number. We are a little disappointed not to find Dr. Hanna among the contributors, but there is no room for complaint where so many features of interest and high merit are presented.

The *Christian Spectator* has a capital paper, written in a light but yet thoughtful and original vein, on "Being ill and getting well." It also contains a sermon on "The refusal of Christ to receive any alleviation of his 'woe,'" by the late Rev. E. L. Hull, which has not appeared in print before. The aspect under which the love of God in Christ is here presented is one in which it behoves us more and more to study the life and death of Christ. If it must be taught that Christ died to reconcile God to men, by all means let it be left to those who wield the authority of "the Church" and not to the true ministers of the New Testament. Mr. Hull's discourses give remarkable prominence to the converse of the proposition alluded to.

ROYAL GALLERY OF ILLUSTRATION.—Our readers will be glad to learn that this popular place of amusement will reopen on Monday, October 14, with the highly successful entertainment, "A Dream in Venice," in which Mr. and Mrs. German Reed and Mr. John Parry will reappear, and which will be followed by "Merrymaking at Eveleen Hall." A novelty from the pen of Shirley Brooks is in active preparation.

Court, Official, and Personal News.

The Prince and Princess of Wales, accompanied by their children, will return to Marlborough House from the Continent the week after next. The health of the Princess is said by Mr. Paget, the surgeon, who has returned from Wiesbaden, to be "superlatively satisfactory."

We (*Examiner*) have reason to believe that it is the intention of Ministers to call Parliament together early in November, in order to obtain the votes in supply which will be necessary for the impending war in Abyssinia. Supplementary estimates are in preparation; and although it is impossible to name with confidence any limit to the cost of the expedition, it is certain that under the most favourable circumstances it must amount to several millions sterling. Whether the contemplated outlay is to be provided for by way of loan, or by an addition to the income-tax, it will be the duty of the Chancellor of the Exchequer to lay before the House of Commons a war budget, and to ask its opinion on the nature and extent of the measures he may have to propose. Unless terms of submission should within the next fortnight be made by the barbarian chief to whom in an evil hour we have been tempted to concede diplomatic recognition, we may make up our minds for a winter session.

The dinner to Mr. Disraeli is to take place in the Corn Exchange, Grassmarket, Edinburgh, and the number of tickets to be issued is 1,200. Among the stewards are the Dukes of Buccleuch, Richmond, Athole, and Montrose, the Marquesses of Tweeddale and Lothian, with many other members of the peerage and of the aristocracy of Scotland. The Chancellor of the Exchequer will be accompanied by Mrs. Disraeli.

The proposal to confer the freedom of the city of Edinburgh on Mr. Bright, M.P., is postponed, in consequence of the hon. gentleman being unable to visit Scotland this year.

The arrangements for the banquet to the Earl of Derby and Her Majesty's Ministers, which is to take place in the Free Trade Hall, in Manchester, on the 17th inst., have (the *Manchester Courier* says) been made on a most liberal and elaborate scale, and the gathering will be one unequalled for splendour in that part of the country.

Mr. Gladstone, M.P. for Chester, has proceeded to Ireland, with the view of making a tour through the southern and western provinces.

The statement that Sir Augustus Paget is to go to Washington, and be succeeded at Florence by Mr. Julian Fane, is without foundation. It is now announced that Mr. Thornton, C.B., at present Minister at Rio Janeiro, has been appointed Minister at Washington.

Mr. Charles Dickens has decided upon giving his "Readings" in America, and leaves Liverpool for New York on the 2nd of November.

The expenses incurred by Mr. Sampson S. Lloyd, the Conservative candidate, in the recent contested election for Birmingham, are returned at 5,009l. 6s. 2d., as against 3,659l. 11s. 10d., expended by the sitting member, Mr. Dixon.

The Bishop of Oxford has been suffering from a severe attack of bronchitis, but was well enough to preach on Monday.

The death is announced of the Right Hon. Heratio Waddington, who was for many years Under Secretary of the Home Department, a post from which he retired only a few months since.

The *Sunday Gazette* ventures to affirm that Lord Derby is about to retire from public life. The reasons assigned for this step are that the Tory leader feels he has done his duty by his party, and that the state of his health counsels him to quit the field. Should the report be true, and our contemporary has "good reason for believing it," a new Premier will become necessary. "The peer upon whom this great honour will probably fall, is, we hear, the Duke of Richmond." The *Morning Herald* altogether denies the accuracy of these statements.

According to present arrangements, the Court will return to Windsor Castle from Balmoral about the 22nd.

The Earl and Countess Russell took their departure from Belfast on Saturday morning in the Stranraer steamer for Scotland. The reports as to his lordship's illness are quite unfounded.

The Chancellor of the Exchequer and Mrs. Disraeli have left Hughenden Manor for Blenheim Palace, on a visit to the Duke and Duchess of Marlborough.

Miscellaneous News.

THE COUNCIL OF THE REFORM LEAGUE have determined to abandon the proposed banquet to commemorate the passing of the Reform Bill. The future energies of the League are to be devoted to procuring the repeal, as speedily as possible, of the obnoxious ratepaying clauses in the measure.

THE COMPOUND HOUSEHOLDER.—From all the accounts that reach us, the compound householder, whom we had begun to forget, will be in full force next session. The working of the Reform Act, as regards the payment of rates, has already been found so unjust and inconvenient that we shall probably have a general demand in the spring for a modification of these provisions. The compound householder, in almost every case, finds his rent advanced to the extent of the difference between the ordinary rate and the composition, and in many parishes the difficulties of collection are found to be so formidable that it would be almost more profitable to give up

altogether the produce of the rates on this class of houses. It is not at all unlikely, therefore, that even before the Reform Act of 1867 comes into working existence, a serious attempt will be made to repeal one of its leading provisions.—*Sunday Gazette*.

OPENING OF THE NEW TOWN-HALL, PRESTON.—The town of Preston was on Friday the scene of much excitement and ceremonial. The beautiful new Town-hall was opened by his Royal Highness the Duke of Cambridge, and the new parks were also dedicated to the use of the public by his Royal Highness. The town was extensively and finely decorated, and the only thing that detracted from the complete gratification of the townspeople was the unavoidable absence of Lord Derby, who had been expected. About 20,000 Sunday-school children took part in the proceedings at Avenham Park.

EARLY WINTER.—On Saturday morning the open spaces round London were covered with frost, and ice, though to a slight extent, had formed on the waters in the parks. The weather on Saturday was more like that of December than the autumn month of October, and on Friday night it was excessively cold. Reports received by Mr. Glaisher on Saturday morning state that a remarkable change in the weather had set in all over the country, and that snow and hail had fallen in the north. Mr. Plant writes:—"We have just passed through a colder period than any experienced in England at this season for thirty-one years. The mean temperature of the first five days in October was only forty-three degrees, being nine degrees in deficit. The 4th of October (Friday last) was a remarkably cold day. The mean temperature was only thirty-seven degrees, or fifteen degrees below the average. We must trace back to 1836 for a corresponding amount of cold in the first week of October." The first snow of the season fell on Thursday afternoon on the Yorkshire and Derbyshire moors.

MR. HENRY RICHARD AND THE REPRESENTATION OF MERTHYR TYDIL.—The prospect of the return of Mr. Richard, as one of the two representatives accorded to this borough under the recent Reform Act, are of the most promising description. Although he has as yet not formally declared himself a candidate, still every effort is being put forward to secure such a manifestation of feeling in his favour as will induce him to accept the invitation. Committees for this purpose have been got up throughout the borough, who are doing their work in a most efficient manner. Nearly every house has been visited throughout the Aberdare valley, and it can be safely stated that nineteen-twentieths have promised to vote for Mr. Richard, in case he declares himself a candidate. The people of Merthyr, although they have not yet considered it necessary to canvass from house to house, have a powerful committee consisting of the leading men amongst the various bodies of Nonconformists. While little is known of Mr. Richard in the borough, excepting by those who have read his able letters in the columns of the *Star*, defending the Welsh nation against the attacks of those who ridiculed them, yet the feeling in his favour is so general from the fact of his being a thorough Welshman and a Nonconformist, that he will be generally supported. Mr. Richard is to visit the borough to hold a few meetings to express his political opinion, and it is anticipated that meetings will be held such as have never before been seen in any part of Wales.—*Correspondent of Evening Star*.

Cleanings.

Silkworms, fried in castor oil, are considered a luxury in China.

The personality of the late Solomon Leonard, Esq., City, has been sworn under 20,000.

Official reports show that 1,120,000 children attend school in Russia—one and a-half per cent. of the population.

According to an eminent French physician, a cold in the head can be cured by inhaling hartshorn. The inhalation should be by the nose seven or eight times in five minutes.

The *Birmingham Gazette* reports the suicide of a girl of fourteen in that town, named Anna Maria Payn, because a butcher's boy about her own age would not accept her as his "sweetheart."

There was a severe hailstorm in Chenango county, New York, and the *Binghamton Republican* says of it:—"The storm came on with such force that the hail dug potatoes, and the rain washed them ready for cooking, and the corn was husked ready to break from the stalk."

On Sunday night week several large aerolites fell in the neighbourhood of Kiltale, in the county of Wexford, and continued burning for some time after they reached the earth. Some fires which have recently occurred in farmers' yards, involving the destruction of hay and grain, are attributed to the descent of aerolites.

SOMETHING TO WEAR.—The official accounts of the exports of British and Irish produce manufactures show that in the first eight months of the present year we sent abroad 1,789,176,406 yards of cotton piece goods. Their length was more than a million miles.

THE "COMMERCIAL GENTLEMAN" AND THE DUKE.—The Duke of Argyll tells a good story against himself. He was travelling with the Duke of Northumberland in a first-class carriage on the North-Eastern Railway. At one of the stations a little commercial traveller got in beside them, and soon began to talk about trade prices and so forth. The three got on very well, and chatted pleasantly and familiarly for many miles, until the train stopped at Alnwick Junction. Here the Duke of Northumberland got out,

and was met by a train of flunkies and servants. The commercial traveller, looking out of the window, saw the fuss that was being made about his fellow traveller, and said to his remaining companion, "That must be some great swell, I should think." "Yes," said the Duke of Argyll, "he is the Duke of Northumberland." "The Duke of Northumberland!" exclaimed the bagman, "bless me! and to think that he should have been so affable to two little snobs like us." The Duke of Argyll, I am told, tells this story with great enjoyment of the joke—which proves that he is not little in mind if he is in stature.—*London Letter*.

LITERATURE, SCIENCE, AND ART.

It is said that the promised sequel to "Ecce Homo," whose authorship excited so much controversy, will appear in November or December.

Dr. Lepsius, the eminent Egyptologist, is at present on a visit to this country.

Hurst and Blackett's list of new works in preparation includes the following:—"Spiritual Wives," by W. Hepworth Dixon, author of "New America," one vol. "The Life and Correspondence of Thomas Slingsby Duncombe," late M.P. for Finsbury, by his Son, two vols. "Guild Court," by George Macdonald, M.A., three vols. "Lord Byron," by the Marquise de Boissy (Countess Guiccioli), two vols. "Northern Roses," a Yorkshire story, by Mrs. Ellis, author of "The Women of England," three vols. "Chaucer's England," by Matthew Browne, one vol., with numerous illustrations. "Religious Life on the Continent," by Mrs. Oliphant, two vols.

There is a rumour current, we (*London Review*) believe with some foundation, that the *Daily News*, an able paper, which has never, we believe, met with the success it deserves, is to be reduced in price, and to enter the lists with the penny daily papers. Certain novel features will be introduced into it.

The *Sunday Magazine* for October contains the beginning of a new work by the author of the "Annals of a Quiet Neighbourhood," called "The Seaboard Parish."

Mr. Edmonds, of the house of Sothran and Willis, has discovered in a lumber room attached to the library of Sir C. E. Isham, at Lampport, a beautiful and perfect copy of Shakespeare's earliest work, "The Passionate Pilgrim," bound up with an edition of "Venus and Adonis."

Births, Marriages, and Deaths.

BIRTHS.

NODES.—October 4, the wife of Sydenham Nodes, Esq., of 16, Upper Bedford-place, Russell-square, of a daughter.

WILLIAMS.—October 4, at No. 31, Highbury-hill, Mrs. William Henry Williams, of a son.

MARRIAGES.

MORREY-WARD.—September 26, at the Independent Chapel, Ashley, Staffordshire, by the Rev. H. Lawrance, of Stone, James Morrey, Esq., of Market Drayton, to Sarah, second daughter of the late Mr. Thomas Ward, of The Fields, Ashley.

LLOYD-PIERCE.—September 26, at the Independent chapel, Denbigh, by the Rev. T. E. Evans, late of Manchester, Mr. Edward Lloyd, of Manchester, to Miss Leah Pierce, third daughter of Mr. Robert Pierce, Denbigh.

GLENNY-WATERHOUSE-GIBBINS-WATERHOUSE.—September 26, at the Friends' Meeting-house, Colthouse, near Hawkshead, James Glenny, of Blackburn, and Lethenty, Aberdeenshire, to Georgiana, third daughter. Also, at the same time and place, William Gibbins, of Birmingham, to Phoebe, fourth daughter of the late Octavius Waterhouse, of 3, Edge-lane, Liverpool.

HARRIS-ELLIS.—September 28, at the Baptist chapel, Barasley, Mr. Thomas Harris, Worsbro' Dale, to Elizabeth, daughter of Mr. W. Ellis, Barnsley.

THORNTON-DAVIS.—September 30, at Rusholme-road Chapel, Manchester, by the Rev. J. Thornton, of Stockport, father of the bridegroom, the Rev. J. John Thornton, of Whitechurch, Salop, to Mary I. Davis, daughter of the late James Hampson, Esq., of Manchester.

GREENWAY-PEMBLE.—October 1, at Carr's-lane Chapel, Birmingham, by the Rev. R. W. Dale, M.A., William E. S. Greenway, of Upper Holloway, only son of the late Rev. Charles Greenway, of Birmingham, to Ann Salisbury, daughter of Mr. Henry Pemble, Aston Park, Birmingham.

DALTON-SAUNDERS.—October 1, at the Congregational chapel Hastings, by the Rev. James Griffin, assisted by the Rev. Ebenezer Hunt, O. W. Dalton, Esq., of Quarry House, to Elizabeth Saunders, of Newington House.

GRIGSBY-CHIPPERFIELD.—October 2, at Henham Congregational chapel, by the Rev. James Griffin, assisted by the Rev. David Grigby, of Henham, to Martha, younger daughter of the late Mr. Samuel Chipperfield, of Chickney, Essex.

RYLEY-LIST.—October 2, at Spa-fields Chapel, by the Rev. T. E. Thoresby, assisted by the Rev. E. C. Lewis, of Rochdale, the Rev. G. Buchanan Ryley, of Braintree, to Isabella List, the eldest daughter of William List, Esq., of Maida-hill, W.

JENNINGS-TORR.—October 2, at Lee Chapel, S.E., by the Rev. R. H. Marten, B.A., S. Jennings, Esq., of Manorpark, Lee, to Hannah, daughter of the late R. Torr, Esq., of Deptford.

MORLEY-MALCOMSON.—October 2, at York-street Congregational Chapel, Dublin, by the Rev. S. St. N. Dobson, Cornelius, youngest son of the late John Morley, Esq., Halifax, to Susan Penrose, second daughter of William Malcomson, Esq., Milford, Portlaw, Dublin.

FLEET-WEBB.—October 2, at the Baptist chapel, East-street, Southampton, by the Rev. R. Caven, Mr. J. Fleet, to Helen, eldest daughter of Mr. E. Webb, of Southampton.

WILLIAMS-RICE.—October 3, at Gideon Chapel, Bristol, by the Rev. T. Hind, the Rev. H. Williams, of Cockfield, Suffolk, to Fanny, eldest daughter of Mr. T. Rice, Fort House, Ashley-road, Bristol.

SNELL-KELLAND.—October 3, at Castle-street Chapel, Exeter, by the Rev. D. Hewitt, the Rev. William Snell, of Crediton, to Agnes Jane, second daughter of the late Robert Kelland, Esq., of Henstell, Sandford.

STAPLETON-ALEXANDER.—October 3, at the Baptist chapel, Barnstaple, by the Rev. J. P. Williams, Swymbridge, Mr. John Smith Stapleton, of Ottawa city, province of Ontario, Canada, to Elizabeth Gibos, eldest daughter of Mr. C. Alexander, Barnstaple.

METCALFE-EMMOTT.—October 3, at Hallfield Chapel, Bradford, by the Rev. Jonathan Makepeace, Mr. Joseph Atkinson Metcalfe, of Kensington-street, Manningham, to Miss Eliza Emmott, of Laburnum Cottage, Manningham.

FOX-CREWDON.—October 3, at the Friends' Meeting-house, Manchester, R. Reynolds Fox, Esq., of Bristol, to Frances Elizabeth, daughter of Wilson Crewdson, Esq., Southside, Manchester.

BROOKS-HILL.—October 3, at Cross-street Chapel, Islington, by the Rev. Clement Bailhache, William Elliot Brooks, of 14, Great Queen-street, to Sarah, the second daughter of Charles Hill, Esq., of Douglas-road, Canonbury, and Clerkenwell.

DEATHS.

MIALLI.—September 6, at Oshawa, Canada West, Mabel Holmes, infant daughter of Edward Miall, jun.

ASHFORD.—September 26, of diphtheria, Grace Agnes, aged four years; also, on the 3rd inst., Augustus White, aged six years—youngest daughter and youngest son of Mr. Thomas Ashford, Badingham, Suffolk.

JONES.—September 27, at Lower Norwood, Jane, the beloved wife of the Rev. Thomas Jones, minister of Bedford Chapel, London.

ETHERIDGE.—September 29, Richard Knight, infant son of the Rev. B. C. Etheridge, Ramsgate, aged four months.

MASON.—October 1, Arthur, fifth son of Mr. Henry Mason, of the Grove, Sydenham, in the fourth year of his age.

PEEK.—October 4, at Kidbrooke Lodge, Blackheath, Elizabeth, wife of James Peek, Esq.

HEATON.—October 4, at Brunswick Cottage, Newark, Ann, relict of Joseph Heaton, Esq., and mother-in-law of the Rev. A. Beardsley Attenborough, of Sevenoaks.

DUFF.—October 7, at Highbury House, St. Leonard's-on-Sea, the Rev. Charles Duff, in the forty-sixth year of his age.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Consols continue to decline as the dividend days approach. They are now quoted at 94½ to ½ for money, and at 94½ to ½ for the November account.

Money is plentiful in the open market, at from 1½ to 1½ per cent.

The Chamberlain of the City of London invites tenders for a loan of 500,000*l.* to complete the City improvements. The bonds are to be issued at par, and bear 4½ per cent. interest, and to be redeemed in fifteen years.

The New Zealand Government is also in the "field" for the second instalment (200,000*l.*) of its 500,000*l.* loan.

The return of the Bank of France last week shows a further reduction of 1,016,000*l.* in the stock of bullion, making a total reduction of 1,624,000*l.* within a fortnight. At the same time there has been an increase of 2,120,000*l.* in the bills discounted. The large operations in grain constitute most probably the explanation of both these movements.

The amount of Bank of England notes in the hands of the public at the present date is larger than at any time since the panic of last year. There is reason to believe that the same is the case as regards coin, the increase of bullion in the Bank for several months past having failed to keep pace with the foreign arrivals sent in. The amount of notes now in circulation is 24,877,015*l.* This increase is also connected with the harvesting, and movement of agricultural produce.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 37, for the week ending Wednesday, Oct. 2.

ISSUE DEPARTMENT.

Notes issued	238,496,565	Government Debt	£11,015,100
		Other Securities	3,984,900
		Gold Coin & Bullion	23,496,565
	238,496,565		238,496,565

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£13,894,879
Reserve	5,671,120	Other Securities	17,352,746
Public Deposits	7,527,495	Notes	13,619,550
Other Deposits	18,429,819	Gold & Silver Coin	997,550
Seven Day and other Bills	583,284		
	£44,764,718		£44,764,718

Oct. 3, 1867.

FRANK MAY, Deputy Chief Cashier.

HOLLOWAY'S OINTMENT AND PILLS.—SUDDEN CHANGE.—Changes of temperature constantly occurring during the autumn are liable to produce rheumatism, neuralgia, and other painful disorders of the nerves and muscles. For upwards of twenty years Holloway's remedies have been particularly celebrated for curing this class of complaints; the parts, previously fomented in warm water, have only to be well rubbed twice a day with this soothing Ointment to be relieved from all pain, by further perseverance the swelling is reduced, and freedom of motion perfectly restored, when the afflicted parts cease to trouble; and Holloway's remedies relieve likewise gout, spinal affections, weakness of the limbs, and all scrofulous swellings. They expel the local ailment, regulate the disturbed digestion, cleanse every organ, and purify the blood.

Markets.

PROVISIONS, Monday, Oct. 7.—The arrivals last week from Ireland were 4,532 firkins butter, and 2,747 bales bacon, and from foreign ports, 25,054 casks, &c., butter, and 513 bales bacon. Irish butter sold more freely last week, and at the close of the week 2s. advance was obtained on some descriptions. Foreign was lower. Best Dutch declined to 11s. We have no change to notice in bacon; barely sufficient to meet demand; no change in prices. The replies to the tenders for the Government provision contract for the supply of the navy were received on Saturday, viz., 4,500 tierces and 4,800 barrels pork, prices ranging from 8*l.* 5s. to 8*l.* 17s. per tierce, and barrels at proportionate rates.

CORN EXCHANGE, LONDON, Monday, October 7.

The supply of English wheat to this morning's market was small. In sympathy with the advance reported from all country markets, factors demanded an advance of fully 4s. per quarter from the rates of this day se'nlight. This improvement could be obtained on only the finer samples of native and foreign wheats, the general advance being 2s. to 3s. per quarter on the quotations of Monday last. Barley 1s. to 2s. per quarter dearer for all sorts. Beans 1s. per quarter higher. Peas scarce, and 2s. per quarter up. The arrivals of foreign oats for the week are very small, and include a few of the new crop from Sweden and the near ports by steamers. The trade for this article has been strong, at an advance of 1s. to 2s. per

quarter from the rates of this day week, the latter obtainable on old corn and Russian qualities.

CURRENT PRICES.

WHEAT—		Per Qr.		FRSE—		Per Qr.	
		s.	s.			s.	s.
Essex and Kent,				Gray	37	39
red, old	57	67	Maple	39	42
Ditto new	52	64	White	40	44
White, old	58	71	Boilers	40	44
.. new	53	67	Foreign, white	39	43
Foreign red	55	65				
.. white	57	73				
BARLEY—				RYE			
English malting	59	50			32	34
Chevalier	50	56	OATS—			
Distilling	40	45	English feed	23	30
Foreign	50	44	.. potatoes	28	35
MALT—				Scotch feed	24	31
Pale	72	78	.. potatoes	29	35
Chevalier	78	80	Irish black	21	24
Brown	58	63	.. white	23	30
BEANS—				Foreign feed	21	27
Ticks	41	44	FLOUR—			
Harrow	41	44	Town made	52	57
Small	43	48	Country Marks	43	46
Egyptian	—	—	Norfolk & Suffolk	43	45

BREAD.—LONDON, Saturday, October 5.—The prices of wheat bread in the metropolis are from 9d. to 10d.; household ditto, 7d. to 9d.

METROPOLITAN CATTLE MARKET.

MONDAY, October 7.—The total imports of foreign stock into London last week amounted to 10,446 head. In the corresponding week in 1866 we received 17,751; in 1865, 26,513; in 1864, 15,808; in 1863, 11,092; in 1862, 11,895; in 1861, 12,188; and in 1860, 5,409 head. Our market to-day was seasonably well supplied with foreign stock, in fair average condition. The demand ruled heavy, and last week's prices were barely supported. The arrivals of beasts fresh up from our own grazing districts were only moderate. Most breeds, however, were of full average weight and quality. On the whole, the demand ruled very inactive; nevertheless, no quotable change took place in prices. The highest figure was 6s. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,750 shorthorns, &c.; from other parts of England, 700 various breeds; from Scotland, three Scots; and from Ireland, 180 oxen, cows, &c. The show of sheep was only moderate. Nearly all breeds met a heavy inquiry, at unaltered quotations. The best Downs and half-breeds changed hands at 4s. 1d. per 8lbs. For the most part the sheep were in fair condition. We have to report a slow sale for calves, at about stationary prices, viz. from 4s. 3d. to 5s. 3d. per 8lbs. The supply was rather limited. Prime small pigs were in fair request, at previous rates; but large hogs were a dull inquiry, at late rates. The number brought forward was tolerably good.

Per 8lbs. to sink the Offal.

Inf. coarse beasts.	3 2 to 3 4	Prime Southdown	4 8 to 4 10
Second quality	3 6 3 10	Lamb	0 0 0 0
Prime large oxen	4 0 4 6	Lge. coarse calves	2 4 8
Prime Scots, &c.	4 8 5 0	Prime small	4 10 5 2
Coarse inf. sheep	3 2 3 4	Large hogs	3 4 3 8
Second quality	3 6 3 10	Neatm. porkers	3 10 4 2
Pr. coarse woolled	4 0 4 6		

Quarter-old store pigs, 22s. to 26s. each. Suckling Calves, 22s. to 26s.

NEWGATE AND LEADENHALL, Monday, October 7.

There is a fair average supply of meat on sale in these markets to-day. The trade, generally, is in a sluggish state at our quotations. Last week's imports of foreign meat into London were 288 packages from Rotterdam.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.	
Inferior beef	3	2	to	3	4	Inf. mutton	3	4	3	8
Middling ditto	3	8		3	10	Middling ditto	3	10	4	4
Prime large do.	4	0		4	4	Prime ditto	4	4	4	6
Do. small do.	4	4		4	6	Veal	3	10	4	8
Large pork	3	2		3	8	Lamb	0	0	0	0
Small pork	3	10		4	2					

COVENT GARDEN MARKET, LONDON, Saturday, Oct. 5.

Good samples of peaches are becoming scarce, but of other produce there is abundance; prices remain nearly the same as those of last week. Foreign imports are now much lighter than they have hitherto been. Pears comprise Marie Louise, Gansel's Bergamot, and Duchesse d'Angouleme. Walnuts are still arriving in large quantities, and damsons continue plentiful. Spanish water-melons are also abundant. Peas of the Ne Plus Ultra and first-crop varieties may still be had. Flowers chiefly consist of orchids, fuchsias, pelargoniums, asters, calceolarias, balsams, mignonette, and roses.

BOROUGH HOP MARKET, Monday, October 7.—Our market continues inactive, the majority of our growers refusing to accede to present quotations. Prices in the mean time steadily decline, and the demand is confined to the cheaper class of foreign hops. In several of our country markets a healthier tone has been observed, which will doubtless before long have its effect. The Continental markets, with the exception of the Bavarian, show a further decline in value. New York advices to the 26th ult. report a firm market; the crop is coming down much lighter than was expected, and will scarcely be sufficient for the requirements of home consumption. Mid and East Kent, 9s. 10s. to 12s.; Weald of Kent, 7s. 10s. to 9s.; Sussex, 7s. 10s. to 9s.; Farnham, 9s. 10s. to 12s.; Bavarian, 7s. to 9s. 9s.; Belgians, 5s. 12s. to 6s. 10s.; yearlings, 7s. to 9s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 7.—These markets are well supplied with potatoes. The trade on the whole is steady, at our quotations. Last week's import was confined to 91 bags from Dispepe, 6 baskets from Hamburg, and 4 packages from Antwerp. Regents, 90s. to 120s. per ton; flukes, 100s. to 130s.; rocks, 75s. to 95s.

SEED.—Monday, Oct. 7.—Fine samples of red cloverseed continue to be inquired for, and full prices are demanded for such, but not much yet offering. White cloverseed was quite as dear, with a few small sales. Trefoils were held very firmly, at full prices. New white mustardseed was in very short supply, and sold on former terms. Winter tares were more abundant and easier to-day.

WOOL, Monday, Oct. 7.—Since our last report very little change has taken place in the general features of this market. The purchases of wool, both for home use and export, have been on a limited scale; nevertheless, prices have been supported.

OIL, Monday, Oct. 7.—Lined oil has been very firm at enhanced rates, but in rape oil the transactions have been neither numerous nor extensive. In coconut oil less business has been doing, and to force sales lower rates would be accepted. Palm and olive oils support their former value, with a firm inquiry.

TALLOW, Monday, Oct. 7.—The market is firm, at 44s. 6d. to 44s. 9d. per cwt. for F.Y.C. on the spot. Town tallow, 43s. 8d. net cash.

COAL, Monday, Oct. 7.—Huttons 22s., South Hutton 22s., Hartlepool 21s., Keppin 20s., Eden Main 19s. 9d., Tramwellgate 19s. 6d., Hartleys 18s. 8d., Carradoc 20s. 9d., Russell Hutton 20s., O. Hartlepool 22s.—Fresh ships, 27; left, 5; total, 32; at sea, 6. Market heavy, at last week's rates.

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